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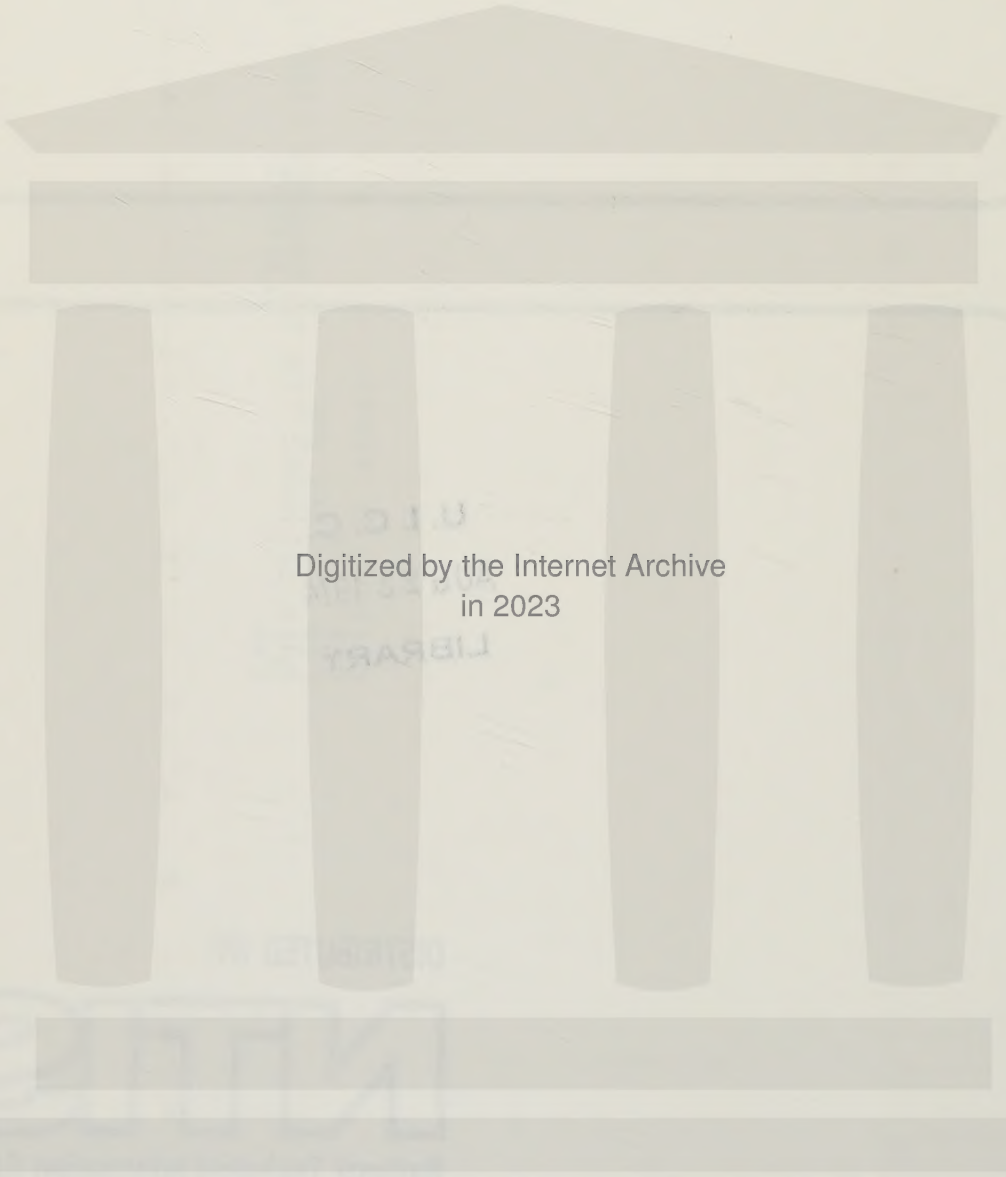

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July 2, 1974 No. 5645

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* NATIONAL *
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STRUGGLE BETWEEN CONFUCIANISM AND LEGALISM

"On Identifying the Crafty"--An Article Honoring Confucianism and Opposing Legalism

by

Liao Chung-wen (廖仲閩)

(Peking Jen-min Jih-pao, June 11, 1974)

At about the last part of the Northern Sung Dynasty or the early part of the Southern Sung Dynasty, Shao Po-wen (1057-1134) borrowing the name of Su Hsün (1009-1066) who was a contemporary of Wang An-shih (1021-1086), fabricated an article called "On Identifying the Crafty." This was a revolting article that honored Confucianism and opposed Legalism. Taking "On Identifying the Crafty" as his theoretical foundation, the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao regarded it as a most valuable treasure for serving his intrigues and plots and counter-revolutionary coup d'etat. A dissection of the essence of "On Identifying the Crafty" is of help to understand what a struggle between the two lines was the struggle between the Confucian school and the Legalist school in history. It is also of help to criticize farther the towering crimes of the counter-revolutionary coup d'etat launched by Lin Piao and exposing the ultra-Right essence of the Lin Piao's counter-revolutionary revisionist line, and thereby drawing the historical experience of class struggle from them.

I

"On Identifying the Crafty" was first seen in Shao-shih Wen-chien-lu (邵氏聞見录) by Shao Po-wen. Shao Po-wen claimed: "The article 'On Identifying the crafty' was written with Ching Kung (Wang An-shih) in mind." (Shao-shih Wen-chien-lu, Vol. XII) This was true. Su Hsün died three years before Wang An-shih became deputy prime minister for the first

time, and before he carried out his reform. Using the name of Su Hsün, Shao Po-wen shamelessly circulated rumors and slanders against the 11th-century reformer Wang An-shih and his reforms. The article was pretended to have been written by Su Hsün before Wang An-shih's reform to show that he was able to "predict" that if Wang An-shih should come to power, "the country would suffer because of him." How despicable was this tactic used to spread rumors! The release of "On Identifying the Crafty" reflected an adverse current of class struggle in the society of Sung Dynasty as well as the struggle between different political lines within the feudal landowning class.

In the 11th century, the feudal society in China began to be heading gradually toward its final phase, and was going step by step downhill. The supreme power of the feudal dynasty of Northern Sung under the House of Chao was in the hands of a small handful of representative figures of the landlord class. They adopted the capitulationist line of tolerating disgrace for the sake of peace toward the aggressors, and at home they carried out extensive annexation of land, ruthlessly oppressed and exploited the peasantry, frenziedly suppressed the endless eruption of peasant insurrections everywhere, and brought bankruptcy to many farmers who till their land and middle and small landowners. The financial and economical crises and the intensification of class contradictions caused the contradiction between the middle and small landowners and the big landowners within the ruling classes to become more acute. It was under such a condition that the struggle between the reformist political line of the middle and small landowners represented by Wang An-shih and the conservative political line of the big landlord class represented by Szu-ma Kuang (1019-1086) was unfolded. This was a two-line struggle between those for and against reform and between the progressive and conservative elements. It was the continuation of the long struggle between the Legalist school and the Confucian school in Chinese history under the situation of the feudal society on the decline.

Wang An-shih assimilated the thinking of the Legalist school. After he became the deputy prime minister in the second year of Hsining under the reign of Shentsung of the Sung Dynasty (1069), he changed the old law and implemented the new law in an attempt to transform the daily deteriorating situation in Northern Sung. After the promotion of the new law, the tyrannical action of land annexation by big landlords and big bureaucrats was brought under control. Objectively, this was beneficial to the economic development in society, and within a few years, the finances of the state changed from a deficit into a surplus, and the ability to resist foreign aggression was strengthened. However, because the application of the new law infringed to a certain extent upon the vested interests of the big landlord class, it was resisted in a thousand and one ways and frenziedly sabotaged by the diehards of the big landlord class.

After the death of Chao Hsü--Emperor Shentsung of Sung--who supported Wang An-shih's political reforms, Szu-ma Kuang was raised to power by the Empress Dowager Kao, a chieftain of the diehards of the big landlord class, who administered the government behind the throne in the

first year of Yüanyü (1086). The moment Szu-ma Kuang stepped onto the stage, he immediately carried out counter-attacks and settled accounts in the reverse. He demoted and exiled members of the reform school and brought into power the diehards. He abolished all the new laws and restored the old laws. Because of this "the government degenerated and the people daily became poorer." Not long afterward, both Wang An-shih and Szu-ma Kuang died. Following this Empress Kao also passed away, but the struggle between the reformists and the diehards still continued.

The capitulationist line of the Szu-ma Kuang clique led to countless invasions by the reactionary rulers of Liao in the north and Hsia in the west. By the time of Chao Chi or Emperor Huitsung of Sung and Chao Huan or Emperor Ch'intsung of Sung, the rule under the House of Chao became more corrupt and reactionary than ever. On the one hand, it again and again sought humiliating peace, with the aggressors from the north, and on the other hand, it mastered its armed forces to ruthlessly suppress the peasant insurrections. In 1127, the army of Chin captured Pienliang, the capital of Northern Sung, took Chao Chi and Chao Huan prisoners, and brought an end to Northern Sung.

Shao Po-wen was the son of Shao Yung, a philosopher of Northern Sung. Both the father and son belonged to the school which honored Confucius and were diehards of the big landlord class. Shao Yung was a tactician with the head of a dog of the diehard political clique of Szu-ma Kuang. Donning the garment of a "recluse," he carried out hush-hush activities against the new law. This person wrote a poem to curse Ch'in Shih Huang saying, "Before the blood in the pit is dried, Emperor Kaotsu had appeared, and the hills and fields of Lishan had been deserted." He also attacked the Shang Yang's reforms as "justice of a knave and benevolence of a villain, and getting into trouble through devices of his own." (I-chuan Chi-jang-chi, Vol. XIII, 伊川击壤集十三卷) He was evidently making use of the past to ridicule the present and giving vent to his hatred of Wang An-shih and his new law.

Succeeding to the reactionary mantle of his father, Shao Po-wen became a jackal of the diehards of the big landlord class that attacked the new law of Wang An-shih from all sides. During the period of Northern Sung, the moment he became an official, he took upon himself the responsibility of abolishing the new law and restoring the old law. Under the reign of Emperor Huitsung of Sung, he submitted to the Emperor a memorandum to reverse the verdict on the big landlord class. He put forward the reactionary program for "restoring the ancestral system" and "distinguishing between the superior men and the mean people." (Note: He referred to Szu-ma Kuang and other diehards as "superior men" and Wang An-shih and other members of the reform school as "mean people.") (See: History of Sung - "Biography of Shao Po-wen") This subsequently became the guiding thought behind his fabrication of "On Identifying the Crafty."

After the introduction of reforms by Wang An-shih, the violent controversy on whether to affirm or to negate such reforms continued unabated between the reformists and the diehards. During the early part of Southern Sung, another adverse current attacking the reform of Wang An-shih

was again whipped up. This arose from the even more corrupt and reactionary domestic and foreign needs of the Southern Sung Dynasty. The ruling clique of the big landlord class headed by Chao Kou or Emperor Kaotsung of Sung were diehard pacifists honoring Confucianism and opposing Legalism. At a time of national crisis and the intensification of class antaongisms, they continued to promote the political line of conservatism and retrogression. They capitulated with humiliation to the Chin invaders, suppressed the peasant insurrections and persecuted those who advocated war. They gave an important office to traitor Ch'in K'uai, and hoped to use this to trade for the crown of the son-emperor. This reactionary political line met with opposition from the people all over the country as well as the war group within the landlord class. The people of the occupied areas voluntarily organized themselves in struggle against the Chin and dealt serious blows to the Chin invaders. The people in the south also rose up to unfold a struggle against capitalism and oppression. The war group within the landlord class also exposed the capitulationist activities of the pacifists that represented the interests of the big landlords and called for a war of resistance.

For the sake of opposing the demands of the people for war of resistance and opposing reform, the diehards of the big landlord class want only concocted history to juggle black and white. They manufactured all kinds of rare and strange political rumors to conduct an attack on the person of Wang An-shih, and maliciously slandered his reforms. This was a continuation of the struggle between the Confucian school and the Legalist school of Northern Sung.

In this polemic, Shao Po-wen devoted special efforts to attacking Wang An-shih's reforms. When the army of the Chin marched south, this clown of Confucian philosophy fled to Szechwan, and under the excuse of writing a memoir of Northern Sung, he concocted his Wen-chien-lu. This was a history-distorting record for settling accounts in case of a reversal of political climate. It sang the praises of and eulogized such diehards as Szu-ma Kuang, and did everything it could to create rumors, cast aspersions and vilify Wang An-shih and his new law. In Wen-chien-lu, he fabricated "On Identifying the Crafty" under an alias to carry out malicious attack against Wang An-shih. In the reactionary adverse current to encircle and attack again Wang An-shih's reforms, it played the disgusting part of aiding and abetting.

After the release of "On Identifying the Crafty," it was used by reactionaries of all ages as a reactionary ideological weapon for honoring Confucianism and opposing Legalism. Chu Hsi, a ringleader of the scholars for the study of the classics with a rational approach of Southern Sung who berated Wang An-shih's reforms as "the atrocities of a gang of crafty men that spread their pernicious influence to all parts of the country," included this article into his Words and Deeds of Notable Officials of Three Dynasties. He said that this article could "save the country" and could be used for "identifying the crafty" and serving the national cause. Lü Tsu-ch'ien, another diehard of Southern Sung, incorporated "On Identifying the Crafty" into Literary Reflections of Sung. After Emperor Hsiao-tsung of Sung read it, he commented" "This is quite useful to the way of

government." Tseng Kuo-fan, the hangman who suppressed the peasant insurrection of the Ch'ing Dynasty incorporated it into his Classics and Miscellaneous Works of a Hundred Schools and regarded it as a classical writing his reactionary generals should read. "On Identifying the Crafty" played an extremely evil role in history.

II

"On Identifying the Crafty" employed the doctrines of Confucius and Mencius to oppose Wang An-shih's ideas of political reforms. It propagated idealist transcendentalism and the idealist concept of history. Its aim was to reverse the verdict on the diehards represented by Szu-ma Kuang, and uphold the reactionary dictatorship of the corrupt ruling clique of the big land-owning class of Southern Sung.

The idealist concept of history propagated by "On Identifying the Crafty" was manifested in: (1) There could only be "peace" but not "disorder" in the country and there could only be conservatism but not reform. (2) Peace and disorder were caused by the desire of a handful of people "for peace" or "for disorder" and by whether such persons were "virtuous" or "crafty." (3) Who were "virtuous" or "crafty" could be foreseen by those "calm people" born with knowledge in accordance with the "law of heaven."

The disciples of Confucius and their followers regarded the Legalist thought that advocated reforms as heresy and they vilified the representative figures of the Legalist school as "crafty and evil mean people." For example, they vilified Shang Yang as a "knave of Ch'in" and a "mean man without propriety," vilified Ts'ao Ts'ao as an "ambitious scoundrel of a troubled time," and vilified Liu Tsung-yüan as a "mean person without scruples or principle." This was a revolting tactic employed by the diehards against reforms. In "On Identifying the Crafty" Shao Po-wen vilified by insinuation Wang An-shih as "very crafty and evil man." This was wholly due to his deep hatred toward Wang An-shih's reforms.

For the sake of opposing Wang An-shih's reforms, Shao Po-wen propagated "the restoration of the ancestral system." In his view, the "craftiness" of Wang An-shih laid in his contravening the "ancestral system" of the Sung Dynasty, infringing on the political and economic interests of the big landlord class, and offering obstacles to the political line favoring conservatism, retrogression, capitulation and national betrayal promoted by such diehards as Szu-ma Kuang. Because of this, "On Identifying the Crafty" slandered Wang An-shih of "recruiting fame seekers and unsuccessful people, creating a language with them and unofficially coining names" (referring to Wang An-shih's uniting with and employing new people who supported the reform, assimilating the Legalist thought together with them to found the "new teachings of Ching Kung," vigorously creating public opinions for promoting the new law and discussing the proposals of reform), as "a dangerous and vicious knave" with "interests different from people" (referring to Wang An-shih's resolute struggle against the diehards, his aspirations different from those of the latter, and his "trying to be original"), and as more "crafty" than Wang Yen of the Tsin Dynasty, whose

"pure theoretical talks corrupted morality" and Lu Ch'i of the T'ang Dynasty who "oppressed cruelly the honest and virtuous" together. Such malicious spreading of rumors to hurt Wang An-shih insidiously was entirely determined by Shao Po-wen's reactionary stand as a diehard of the big land-owning class. What he attacked was precisely the progressive acts of Wang An-shih in history. He said that Szu-ma Chung-ho or Emperor Hui of the Tsin Dynasty who employed Wang Yen,and Li Shih or Emperor Tetsung of the T'ang Dynasty who employed Lu Ch'i, were mean and benighted emperors of the lowest type. Actually, he was reprimanding Chao Hsü, or Emperor Shentsung of Sung, for employing Wang An-shih. He used this to instigate the emperors and ministers of the Chao family dynasty to adhere to the old laws of their "ancestors" and to the reactionary line of the diehards of the big land-owning class who practiced capitulation and national betrayal in foreign relations and opposed reforms at home.

"On Identifying the Crafty" also compared Wang An-shih to those who "brought disaster to the state" such as I Ya, Shu Hsi and K'ai Fang, favorites of Duke Huan of the State of Ch'i. (After the death of Duke Huan of the State of Ch'i, I Ya, Shu Hsi and K'ai Fang, seized power and set the five sons of the Duke Huan against one another in a struggle for power. Taking the reactionary stand of idealist concept of history, the disciples of Confucius and their followers were of the opinion that this was the principal cause for the decline and fall of the State of Ch'i.) This was evidently for using the past to ridicule the present in an attempt to shift the blame for the destruction of Northern Sung by Chin to Wang An-shih. Actually the fall of Northern Sung was due to the opposition and sabotage of the new law by diehards of the big land-owning class who paid attention only to the interests of the small number of big landlords, humiliated themselves and capitulated to the invaders, ceded territories and paid indemnities, and used the armed forces in suppressing peasant insurrections instead of resisting foreign aggression. It was precisely this reactionary and corrupt political line of the diehards of the big land-owning class which caused the fall of Northern Sung. By placing the blame for the destruction of the nation on the person of Wang An-shih, Shao Po-wen and his ilk were shifting the blame levelled at the pacifists by the war group.

In "On Identifying the Crafty," Shao Po-wen assumed the posture of a prophet and clamored: "Only the calm people of the country can tell the obvious from the insignificant." He meant that only such person could learn from minute signs before things happened "changes in the affairs of people and the cause and effect of principles and circumstances." What were the so-called "calm people"? According to him, they were those who understood completely the "certainty" of the "law" (or the so-called "law of heaven" of the scholars for the study of the classics with a rational approach) which transcended "good and evil" and "advantages and disadvantages" (or the so-called "human desire" of the scholars for the study of the classics with a rational approach) in actual life, or the "luminaries" who could foresee "inevitable" events. Such rubbish was nothing but a reproduction of "Heaven produced the virtue that is in me!" and "Born with the possession of knowledge" of Confucius, a mutation of the "heart of the

sage is all-embracing" advocated by Shao Yung, his father, and typical examples of idealist transcendentalism.

The "Doctrine of the Mean" said: "It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens." Pai-hu Tung-i written by Pan Ku and others of the Han Dynasty said: "A wise person possess knowledge and the unique ability to know things beforehand. He is not distracted by things and knows the obvious from the insignificant." All these were tricks for propagating such mysticism. They had nothing in common with the scientific vision based on the objective law of the reflection of the development of things by social practice.

How could "On Identifying the Crafty" "know" the "obvious" "craftiness" of Wang An-shih from the "insignificant"? The important "foundations" listed were: He was not particular about his food or his dress, and did not comb his hair or wash his face before discussing the Book of Odes and the classics. Was this not "unreasonable"? In Wen-chien-lu, Shao Po-wen also quoted others saying that Wang An-shih's "eyes showed too much white," and from that he "predicted" that "this man would one day bring disorder to the country." Look, this was the so-called "know the obvious from the insignificant." How ridiculous were the rumors and sophistries!

The reactionary political objective vividly portrayed by such preposterousness was to make the diehards of the big land-owning class bear in mind this lesson: The moment Wang An-shih's reformist school with "interests different from people" (not to the taste of the diehards) budded, he should be removed at once, "so that he would not be used" (by the emperor) so as to guard against his bringing a conspicuous misfortune to the big land-owning class. As far as the reformist school was concerned, was not the counter-revolutionary experience summed up by "On Identifying the Crafty" a wonderful piece of teaching material by negative example?

According to the idealist concept of history that a few "sages and men of virtue" could determine the course of history, "On Identifying the Crafty" held that with such "calm people" of "foresight" and so "virtuous a prime minister" as Szu-ma Kuang, the empire could be well administered. If a mean and benighted emperor and such an "inconsiderate" "crafty minister" as Wang An-shih appeared, they would "bring disorder to the empire" and "the country would suffer." In the eyes of Shao Po-wen, Wang An-shih and his reforms had contravened directly the immutable "law of heaven" advocated by the scholars for the study of the classics with a rational approach and the "human feelings" of the diehards of the big land-owning class. "The inherent law" propagated by Shao Po-wen and his kind was only for showing that the "law" of the diehards of the big land-owning class was immutable, and only conservatism and retrogression conformed to the "law."

The progressive reformist school that opposed the conservative diehards, was inevitably opposed to the "law of heaven" advocated by the scholars for the study of the classics with a rational approach. Szu-ma

Kuang had used the "three things of which the superior man stands in awe" ("He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages") of Confucius to suppress Wang An-shih, with the desire to force him to abandon his political view for reform. Wang An-shih used the "three don'ts" ("don't be afraid of the portend of heaven, don't follow the ways of ancestors, and don't pay any heed to gossips"), and with the spirit and boldness of a reformer, he criticized the "three things of which the superior man stands in awe" of Confucius. He also used the ideas that "Heaven and man are separated" and "man's determination will conquer Nature" of the progressive thinkers of the Legalist school to criticize the fallacies of "oneness of Heaven and Man" and "Heaven and man respond to one another." He said: "If everything is attributable to the will of heaven, then what is the use of man in the world?" (Wen-chi: "Hsing-shu") He used the reformist view on "weighing the changes of time" of the Legalist school to criticize the metaphysical world outlook that "the path of duty is to be traced to its origin in Heaven. Heaven changeth not, likewise the Tao changeth not" of the Confucian school and the political line based on conservatism, retrogression and restoration of the diehards of the big land-owning class. The "disturbance" of the "ancestral system" by the new law of Wang An-shih not only was not the "crafty action" of Wang An-shih, but also precisely his merit in history. Shao Po-wen and his kind could never forgive him for that.

Naturally, we must also see that the social crisis of the Sung Dynasty was determined by the daily deteriorating feudal system itself. Wang An-shih's reforms represented only a kind of improvement. They had not and could not touch the feudal system, and because of this, they also could not fundamentally remove the threat to the society of that time. Because the reforms were only for alleviating the contradictions within the landlord class, they could not win the support of the broad masses of the people. In spite of this, Wang An-shih's reforms still excited apprehension and hostility from such diehards of the big land-owning class as Szu-ma Kuang and Shao Po-wen. They called him "a big crafty person" who "brought disorder to the empire" and "a scourge to the country." This fully explained that the reactionary classes ever on the decline were afraid even of the slightest bit of reform, and feared that it might wreck their "ancestral system." Chu Hsi, the chieftain of the scholars for the study of the classics with a rational approach of Southern Sung, said: "The 'craftiness' of Wang An-shih lies in his not knowing how 'to subdue one's self and return to propriety.'" ("Summary of the Biography of Wang Ching-kung in Chronological Order Appended to Vol. I") This single sentence revealed the reactionary essence of the attack on Wang An-shih's reforms by the diehards.

III

It was definitely not fortuitous that the bourgeois careerist and conspirator Lin Piao should admire "On Identifying the Crafty." His reactionary political concept was identical to the reactionary concept propagated by "On Identifying the Crafty." Both were for honoring Confucius and opposing the Legalist school, for attacking the reformer Wang

An-shih, and for going all out in practicing restoration and retrogression at home and promoting the policy of national betrayal abroad, and both subscribed to the reactionary idealist concept of history. Not long after Lin Piao had copied down a number of times "to subdue one's self and return to propriety" as his reactionary program for capitalist restoration, in March 1970, on the very same day he clamored that "the doctrine of the Mean is rational," he used such vicious language as the "stubborn prime minister"--which the reactionaries in history had employed to curse Wang An-shih--to curse Chairman Mao's revolutionary line and the broad masses of people adhering to Chairman Mao's revolutionary line and to give vent to his deep hatred toward the dictatorship of the proletariat, the socialist system and the great proletarian cultural revolution.

Taking "On Identifying the Crafty" as his theoretical basis, Lin Piao followed the example of Shao Po-wen, the clown of the Confucian school for the study of the classics with a rational approach in styling himself as a "prophet." He listed a large number of phenomena by grasping at shadows and discussed at length the teachings of "coup d'etat." He used the idealist concept of history to distort fundamentally the history of class struggle.

Chairman Mao pointed out: "The great proletarian cultural revolution is in essence a great political revolution under the conditions of socialism made by the proletariat against the bourgeoisie and all other exploiting classes; it is a continuation of the prolonged struggle between the Chinese Communist Party and the masses of revolutionary people under its leadership on the one hand and the Kuomintang reactionaries on the other, and a continuation of the class struggle between the proletariat and the bourgeoisie." "The great proletarian cultural revolution is a great revolution which touches the soul of the people, and it is for solving the question of world outlook of the people." However, Lin Piao insisted on describing the frantic attacks carried out by the bourgeoisie against the proletariat under the dictatorship of the proletariat as the "ghost story" and "apparition" of a few people. According to his interpretation, what need was there for mobilizing the masses to carry out the great proletarian cultural revolution! This fundamentally negated the necessity of carrying out the great cultural revolution. His object was to vainly try to keep us from touching the counter-revolutionary revisionist line and the bourgeois world outlook so as to protect the forces of capitalist restoration.

Class struggle and the two-line struggle are definitely not the action of a few people. Only by boldly arousing the broad masses of revolutionary people from bottom to top, educating and arming them with the basic line of the Party, extensively carrying out a number of deep-going revolutionary mass movements in the sphere of the superstructure and destroying step-by-step the social and ideological foundations of bourgeois restoration could we effectively consolidate the dictatorship of the proletariat, prevent capitalist restoration and prevent the bourgeois careerist from usurping leadership power in the Party and the state. The great proletarian cultural revolution is precisely this kind of revolution. This

great revolution has all along been carried out under the guidance of Chairman Mao's proletarian revolutionary line. The desire of Lin Piao to subvert the orientation of this great revolution could be nothing but a pipedream.

Lin Piao's talk about "guarding against coup d'etat" was false, and his true aim was to carry out a counter-revolutionary coup d'etat. Based on the idealist concept of history publicized in "On Identifying the Crafty," Lin Piao attributed "disorder" and "order" in history to the acts of a few rulers and vilified the masses of people as "nincompoops" and "fools." Lin Piao disguised himself as a "genius" that "appeared in China once only in every several thousand years" and acclaimed himself to be a "seer" and a "calm man" good at "knowing the obvious from the insignificant," and passed the idealist idea of "knowing the obvious from the insignificant" for scientific foresight. He and his gang played each other up as "ancient men of virtue" of "the present" who could remain "calm when handling important matters." Their rumors and sophistries sought nothing more than to make people believe that the fascist dynasty they set up was "a matter of course."

We should note here that Lin Piao linked up and mixed together "the halo around the moon is a sign of storm and damp plinth foretells rain" and "know the obvious from the insignificant" with an ulterior object in view. "On Identifying the Crafty" said, "The halo around the moon is a sign of storm and damp plinth foretells rain--this is known to one and all." What is actually meant to say was that such phenomena "known to one and all" could not be considered as "knowing the obvious from the insignificant." Only an extremely small number of "calm person in the country" who understood the "law of heaven" could "know the obvious from the insignificant." Actually, the saying that "the halo around the moon is a sign of storm and damp plinth foretells rain" "known to one and all" is consistent with the law of nature. The claim that "calm people" who "know the obvious from the insignificant" as propagated by Shao Po-wen, however, is idealist nonsense. The linking together of "knowing the obvious from the insignificant" and the saying "the halo around the moon is a sign of rain and damp plinth foretells rain" by Lin Piao was nothing but an attempt to mix the phenomena "known to one and all" with idealist fallacies to hoodwink people. We must distinguish between the pearls of materialism from the fish-eyes of idealism and must not be fooled by him.

"Knowing the obvious from the insignificant" propagated by "On Identifying the Crafty" had yet another evil design which was to smother the new things in the cradle. This "knowing the obvious from the insignificant" built on the foundation of idealist transcendentalism was for serving the encirclement and attack of the revolutionaries and reformists by the reactionaries and diehards. It wanted the reactionaries to raise their counter-revolutionary vigilance, so that when they saw the "insignificant" new revolutionary force, they knew the "obvious" serious consequences it might cause to their reactionary rule, and thus adopted counter-revolutionary measures in advance to nip the new revolutionary force in the bud. Behind "knowing the obvious from the insignificant"

propagated by Lin Piao there lurked the evil schemes of his counter-revolutionary anti-Party clique to oppose the great proletarian cultural revolution and the murderous intent to smother the new things of socialism.

Apart from this, Lin Piao also learned such dirty underhand tricks as spreading rumors and working secretly against people and carrying out conspiracy and intrigues from "On Identifying the Crafty" and took part in numerous ugly performances. After the counter-revolutionary coup d'etat launched by their clique was smashed at the 2nd plenum of the 9th CCP Central Committee, they again stepped up the concoction of a counter-revolutionary plan for an armed coup d'etat entitled "Outline of Project '571'" in an attempt to assassinate the great leader of the proletariat and set up another central committee so as to change fundamentally the basic line and policies of the Party for the historical period of socialism, smother all the new forces appearing in the great proletarian cultural revolution and new things of socialism, topple the dictatorship of the proletariat and restore capitalism. We should have no trouble discovering the ghost of "On Identifying the Crafty" in the "Outline of Project '571'."

The extolment of "On Identifying the Crafty" by the reactionaries honoring Confucianism and opposing Legalism in history after the Southern Sung Dynasty could not achieve the goal of stopping the forward movement of the wheel of history. In the historical period of socialism, Lin Piao again picked up this piece of rumor-mongering article, "On Identifying the Crafty," as his theoretical foundation for launching a counter-revolutionary coup d'etat. As a result he was smashed into smithereens and died a well-deserved death. "The socialist system will eventually replace the capitalist system; this is an objective law independent of man's will." The reactionaries who attempt to turn back the wheel of history will inevitably be crushed under the giant wheel of history. New socialist things are victoriously advancing everywhere and the vigorous proletariat surely will win the whole world.

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CRITICISM OF "TRIMETRICAL CLASSIC"

Criticize the Reactionary "Trimetrical Classic" with the Marxist Viewpoint

(Peking Jen-min Jih-pao, June 20, 1974)

(NCNA Shanghai, June 19, 1974) While criticizing the "Confucian Analects," the workers' Marxist study group of the No. 2 Workshop of the Shanghai No. 5 Iron and Steel Plant has at the same time joined forces with the masses in using the Marxist viewpoint to make an analytical criticism of the "Trimetrical Classic" written by disciples of Confucius and Mencius and all the reactionary proverbs, thus giving impetus to the deepening of the movement to criticize Lin Piao and Confucius.

The criticism of the "Trimetrical Classic" by the No. 2 Workshop of the Shanghai No. 5 Iron and Steel Plant was advanced by the broad masses of workers under the situation of the penetrating development of the movement to criticize Lin Piao and Confucius and the great improvement in their awareness of the two-line struggle. The workers said: In the old society, reactionaries in history regarded the "Trimetrical Classic" as a "primer." This book is permeated with the venom of the doctrines of Confucius and Mencius, and as a classic for hoodwinking people it should be vigorously criticized. Accepting the suggestions of the masses of workers, the Party general branch of the workshop immediately convened a meeting of secretaries of Party branches of the various sections, and decided, with the Marxist study groups of various sections as the backbone, to mobilize the masses, and while carrying out properly the criticism of the "Confucian Analects" to carry out a criticism of the reactionary "Trimetrical Classic" at the same time.

The "Trimetrical Classic" is believed to have been first edited by Wang Ying-lin, a scholar of the Sung Dynasty who was a faithful disciple of Confucius and Mencius. Later, it was continually revised and replenished by feudal scholars of the Ming and Ch'ing dynasties. In 1928 it was revised once again under the reactionary Kuomintang rule. In this book the doctrines of Confucius and Mencius are compiled into easy-to-read rhymes with the aim of enabling people to receive the reactionary ideas of Confucius and Mencius while young. It is one of the popular "primers" used for centuries from the Sung Dynasty onward, and is equal in standing to the "Thousand-Character Classic."

The disciples of Confucius and Mencius and their followers energetically praised this book saying, "The Trimetrical Classic gets into the minds of people." "The use of trimetrical verses makes it easier for the children to learn. It embraces the knowledge of nature and mankind, and if a person can ask questions and explain every line, he will have a thorough understanding of the Spring and Autumn Annals, the Book of Odes and the Book of History of Confucius." This fully exposes the counter-revolutionary motive of reactionaries in attempting to use the doctrines of Confucius and Mencius to bind the hearts of the people and to bring up followers. When carrying out criticism, the workers of the No. 2 Workshop of the Shanghai No. 5 Iron

and Steel Plant pointed out: The mass criticism of the "Trimetrical Classic" is a component for deepening the criticism of Confucius and Mencius, and carrying out the socialist revolution in the ideological sphere.

The workers of the No. 2 Workshop criticized the "Trimetrical Classic" for its reactionary concepts of philosophy, history, education, ethics and code of conduct. Members of the workers' theory study group of the raw materials section, together with the workers, studied conscientiously Engels' "Anti-Dühring" and "Ludwig Feuerbach and the End of Classical German Philosophy" and Chairman Mao's "Talks at the Yenan Forum on Literature and Art." They also studied "The History of Chinese Philosophy," "Records of the Historian" and other books on history. For example, in criticizing "A man is good at his birth," they said: This is the idealist concept propagated by Mencius and it is a lie for hoodwinking people. Mencius advertised "good at birth" at a time the slave-owner class on the decline was heading toward its doom. His aim was to obliterate class struggle, cover up class contradictions and oppose the slave insurrections. Chairman Mao has taught us: "In class society there is only human nature of a class character; there is no human above classes." In class society, love and hatred have their class criteria. In the thoroughly wicked old China, the landlords and capitalists often put up a "benevolent" farcade to oppress and exploit the laboring people. While preaching "loyalty which means treating people with benevolence...." Lin Piao plotted in a dark corner to assassinate our great leader Chairman Mao, subvert the dictatorship of the proletariat and restore capitalism. Whether the relation is close or not a class distinction has to be made. We can never be fooled by the doctrines of Confucius and Mencius, but must firmly carry on the revolution under the dictatorship of the proletariat through to the end.

When criticizing the "mother of Mencius formerly chose her neighbors," they read over many historical materials and were able to understand clearly that proceeding from her class nature, the mother of Mencius held the laboring people in extreme contempt. The purpose behind her moving three times to find proper neighbors was to separate herself from the laboring people and to bring her son up as a reactionary "sage" like Confucius. Both Lin Piao and the mother of Mencius who lived more than 2,000 years ago were birds of the same feather. On the one hand, Lin Piao went all out to teach his son the classics, and on the other hand, he actively advocated "The wise of the highest class and the stupid of the lowest class" and maliciously attacked the sending of educated young people to mountain and rural areas as "reform through labor in disguise." Many of the old workers used the facts of the rapid growth to maturity of their own children in the countryside and at the frontier to criticize tellingly the fallacies of Mencius and Confucius which expressed contempt and hostility toward the laboring people.

When criticizing "The three bonds are righteousness between the prince and minister, affection between father and son and submissiveness between the husband and wife," the workers pointed out that the motive of the disciples of Confucius and Mencius is propagating this set of stuff was

for upholding the slave-owning society, advocating the rectification of names and opposing the making of revolution and insurrection by the people. The clamor that "if the state has no head, there will be no right titles and words will not be proper" by Lin Piao was for the sake of imposing this set of doctrines of Confucius and Mencius once again on the Chinese people and set up a hereditary fascist dynasty of the Lin family. Through serious discussions, the workers of the raw materials section have also selected certain portions of the "Trimetrical Classic" for writing ten sets of materials for criticism.

At prseent, the No. 2 Workshop of the Shanghai No. 5 Iron and Steel Plant has written down the criticism of the "Trimetrical Classic" by the masses of workers on big-character posters for putting up in the workshop, and also distributed stenciled copies of such criticism to various sections, squad units to solicit the views of the broad masses of workers. Criticism and revision are made side by side. The criticism of the "Trimetrical Classic" is at present giving impetus to the deepening of the movement to criticize Lin Piao and Confucius in the whole workshop. The workers have said: The criticism will sweep away the doctrine of Confucius and Mencius from every nook and corner.

* * *

A Creation

(Peking Jen-min Jih-pao, June 20, 1974)

Summing up the various typical experiences created by the broad masses of the people in the struggle to criticize Lin Piao and Confucius is an important item of work. The criticism of the "Trimetrical Classic" that peddles the doctrines of Confucius and Mencius by the workers of the No. 2 Workshop of the Shanghai No. 5 Iron and Steel Plant and the residents of the Peihsinch'iao neighborhood in Peking is a good experience developed by the revolutionary masses for deepening and popularizing the movement to criticize Lin Piao and Confucius.

The reactionary ruling classes in history spared no efforts in propagating the doctrines of Confucius and Mencius. They fabricated various types of "popular reading matter" to indoctrinate the working people as well as the children. The "Trimetrical Classic" is one of them. This so-called "concise pocket chronicle" or "tiny encyclopaedia" is rife with idealist transcendentalism, the idealist concept of history and such feudal moral and ethical precepts as loyalty, filial piety, chastity and righteousness and the three bonds and five constant virtues. Since it is easy to read, its pernicious influence has spread far and wide. It is very useful and necessary to bring such stuff to light and use Marxism as a weapon to analyze and criticize it and eliminate its poisonous influence.

In deepening the criticism of Lin Piao and Confucius, one very important aspect is to popularize revolutionary mass criticism among the broad masses. On the one hand, we must encourage the professional theoretical workers to write good critical articles and request them to try and write simple articles that could be easily read and understood by the masses. On the other hand, we should organize the masses of workers, peasants and soldiers to rise up and use various media to criticize the revisionist line of Lin Piao and the doctrines of Confucius and Mencius. Only thus can we make a clean sweep of the influence of revisionism and the ideologies of the bourgeoisie and all reactionary classes on the decline from every nook and corner and use Marxism-Leninism-Mao Tse-tung's thought to occupy all ideological spheres.

"The masses have a potentially inexhaustible enthusiasm for socialism." We must have faith in the masses, rely on them, and sum up their experiences in time and bring them back to the masses, so that the development of the movement to criticize Lin Piao and Confucius can be deepened, universalized and substained.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Army Railway Builders Castigate Lin Piao, Confucius

(NCNA-English Peking, Jun. 20, 1974)

under the banner headline "workers, peasants and soldiers are the main force criticizing lin piao and confucius", the "people's daily" recently devoted a full page to articles contributed by men of the railway corps of the chinese people's liberation army who took part in the construction of the chengtu-kunming railway in southwest china. on the strength of the completion of the 1,085-kilometre-long artery, the p.l.a. men refuted lin piao's smears at the excellent situation prevailing in china and hit hard at the confucian absurdities lin piao had preached, such as "born with knowledge" and "the highest are the wise and the lowest are the stupid".

an article by the party branch of the company to which the noted army martyr yang lien-ti belonged says:

the chengtu-kunming railway winds through mountains and across rivers in szechwan and yunnan provinces. during the great proletarian cultural revolution, the heroic army and civilian railway builders, charged with the revolutionary courage to overcome whatever difficulties before them, fought hard against the treacherous natural conditions and completed the rail line ahead of schedule after drilling 427 tunnels and erecting 653 bridges. this fruitful result of the cultural revolution is a forceful rebuttal of lin piao's negation of the cultural revolution and his allegation that "things today are not as good as before."

no sooner had the curtain risen on the great cultural revolution than our company was transferred to help build the chengtu-kunming railway. we were first given the task of throwing a 220-metre-long bridge whose piers are 59.6 metres high. it is one of the high bridges along the line. the party branch organized the whole company to study over and over again chairman mao's instruction "the chengtu-kunming railway must be built at a fast pace". emulating the late hero yang lien-ti, everyone pitched in, and the bridge was completed ahead of time.

our company was assigned in 1967 to erect another bridge, more than 380 metres long. plan required that all the 18 piers must be above the surface of the water before high water season set in. the party branch ran a mao tsetung thought study class on the construction site at which the commanders and fighters condemned the doctrine of crawling at a snail's pace, the slavish comprador philosophy and other revisionist trash that

liu shao-chi advocated. we pooled our wisdom and efforts to make technical innovations and finished the project ahead of plan.

two years later the leadership asked us to make reinforced concrete bridge girders there and then. we broke with the convention that bridge builders never cared about the making of bridge girders and acted in line with chairman mao's teachings on self-reliance and hard struggle. we used indigenous methods, coupled with hard work, to turn out girders up to standard in good time.

in the cultural revolution our company has trained a number of people who fairly have high consciousness of class struggle and the struggle between the two lines. more than 180 of them have been admitted into the chinese communist party. our company has delegated men to peking on six occasions who saw our great leader chairman mao.

the critical article contributed by the party branch of the 17th company of a railway corps unit says:

when our company came to the work site, most comrades had no knowledge of tunnelling at all. according to the confucian fallacy of innate knowledge that lin piao spread, it was totally impossible for these soldiers to tunnel through high mountains, throw bridges across turbulent rivers and lay a railway in what was described as a "forbidden area." but we believe in neither heaven nor witchcraft. we are all set to win honour for our socialist motherland.

led by the party committee at the higher level, we earnestly studied chairman mao's essay "on practice", and learned while doing to know something about tunnelling as well as the law governing changes in rock formations. alongside other companies, we completed six tunnels through mountains of complicated geological conditions ahead of schedule.

li hsueh-keng, who served as our company leader for a time, hails from a poor peasant family of nahsi nationality. he tended cattle and did odd jobs for a landlord when he was a child. the landlord treated him as a beast of burden and said that he was destined to a hard lot. after liberation, li hsueh-keng joined the army and later the communist party. he led our company in fulfilling with flying colours the tasks given us by the party and people during construction of the chengtu-kunming railway. representing our company he went to peking and saw the great leader chairman mao.

all this serves to show that man's knowledge and ability comes from social practice alone. our superior socialist system provides us with favourable conditions to know and transform the objective world and increase our ability and bring it into full play. denial of social

practice and advocacy of "born with knowledge" is no other than idealist apriorism.

the article by the party branch of the 13th company of a railway corps unit says:

our company built a bridge with the biggest span being 112 metres. the superstructure consisted of more than 2,600 steel parts of varying sizes fastened together by over 35,000 high-tension bolts, with a maximum allowance of two m.m. such a railway bridge was completed in eight months by men who were "the lowest" and "the stupid" in the eyes of confucius and lin piao. stark facts show that we can work wonders in our socialist country provided we adhere to chairman mao's revolutionary line, boldly arouse the masses and firmly rely on them. no difficulties can halt us.

confucius bragged that "heaven has endowed me with virtue (to govern the world)", and lin piao advocated the theory of innate genius. both ran counter to the dialectical-materialist principle that knowledge originates in practice. chairman mao has pointed out that correct ideas "come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment." therefore, there have never been people "who are always the first to know and become aware". all knowledge originates in practice.

our company was just created when it was assigned to build that bridge. we had no experience of bridge construction, to say nothing of building such a high and big-span bridge. but we again and again studied chairman mao's philosophical writings, learned while doing and used materialist dialectics to guide our work. we took the drawings of the steel structure to the work site, checking up on every girder and rib and learning them by heart. before a week passed, we had a clear idea about the complicated structure of the steel bridge. most of us learned to do one or two kinds of skilled work.

in the course of building the bridge, the cadres and fighters pooled their wisdom to make two dozen technical innovations and work out a set of methods which helped us finish the bridge one and a half months ahead of plan. practice enriches one's knowledge and struggle increases one's ability. lin piao and confucius looked down upon the masses, negated social practice and attempted to turn the wheel of history back. they naturally ended up by squashing under the on-marching wheel of history. such was the ignominious end they met as a result of their opposition to dialectical materialism and clinging to the idealist conception of history.

LABOR PROTECTION

Glass, Enamelware Industries in North China City Ready for Summer

(NCNA-English Tientsin, Jun. 20, 1974)

glass and enamelware factories in the north china city of tientsin made preparations well in advance to protect the workers against summer heat.

this is part of the labour protection provided in china with state funds and direct participation of workers.

heat-reducing equipment has been installed and a variety of cold drinks are being provided. medical workers have given those working in high-temperature shops a general physical check-up.

most of the work in the 23 factories under the tientsin glass and enamelware company involves high temperature operations. the company party committee set up a special group composed of leading cadres, workers and technicians to take charge of the preparations for summer. more than 600 ventilators, cold air sprayers and other heat-reducing devices were overhauled and 110 more were installed by mid-may.

recalling the past, many old workers said that an enamelware factory in the old society was a living hell. all the capitalists cared for was to make money. they forced the workers to operate beside fiery furnaces without any protection and did nothing to improve working conditions. "today the party and chairman mao pay meticulous attention to us workers. everything possible is being done to ensure our well-being," the workers said.

many factories have made technical innovations which help both to promote production and to improve working conditions. for example, the tientsin no. 2 glassware factory introduced an automatic device that enables the workers to operate at a distance from hot molten glass. the factory has overfulfilled its state production targets every month this year.

the factories have also improved environmental hygiene. medical workers are making rounds of the workshops, bringing medicines to the workers for prevention of heat strokes.

BAREFOOT DOCTORS

Barefoot Doctors Trained from Among South China Fishermen

(NCNA-English Nanning, Jun. 20, 1974)

now when fishermen from a port town in kwangsi, south china, are out at sea, their own barefoot doctors look after their health. this is a new thing that has emerged during the great proletarian cultural revolution under the guidance of chairman mao's revolutionary line on health work.

before liberation, medical service was beyond the reach of local fishermen in the port town of peihai on the northern shore of the bac bo gulf. a few years ago, the three fishermen's communes in peihai established the co-operative medical service. commune clinics were expanded and health centres set up in the production brigades. however, when commune members got sick while fishing at sea, they still had to be sent to hospitals in nearby ports for emergency treatment.

to solve the problem, groups of barefoot doctors have been trained from among local fishermen since 1972, and each of the 14 production brigades is now staffed by at least four such doctors. the barefoot doctors attended three-to-four-month courses in physiology, anatomy, common medicines and treatment of common diseases among fishermen under the guidance of experienced doctors. theory was integrated with practice, and classroom teaching with clinical practice. the barefoot doctors made an earnest study of chairman mao's instruction "in medical and health work, put the stress on the rural areas". they invited former poor fishermen to tell them how the working people had suffered before liberation owing to lack of medical care. this helped the barefoot doctors raise their class consciousness and they became more determined to render whole-hearted service to the fishermen.

the barefoot doctors engage in fishing while giving treatment to fishermen out at sea. kuo chia-chun, an engineman of a fishing junk belonging to a production brigade of the waisha people's commune, has served as a barefoot doctor since july last year. once when he was out at sea, a fisherman in another junk suddenly contracted acute urethritis. kuo chia-chun gave the patient prompt treatment. the patient recovered and went on fishing several days later.

the barefoot doctors also spread general hygienic knowledge among the fishermen and their families in accordance with the principle of "putting prevention first". they made a careful investigation of the common and recurrent diseases among the fishermen and modestly learned methods of treatment from experienced doctors.

the barefoot doctors also collected medicinal herbs and marine products to prepare drugs. doctors of the wai sha commune used cuttlebones to prepare a kind of powdered medicine effective for stomach troubles. now the medicine is in wide use.

GRAIN HARVESTS

East China Granary Reports Good Harvest of Summer Crops

(NCNA-English Nanking, Jun. 19, 1974)

the lihsiaho area, one of east china's important grain producers, this year got the biggest harvest of summer crops in its history.

every county, every commune in this vast coastal area of kiangsu province reported increases in grain output. some communes averaged 3.75 tons per hectare, some production brigades around 5 tons, and some production teams 6 tons.

situated in the lower reaches of the huai river on the northern bank of the yangtze, the lihsiaho area covers 12 counties and more than 200 communes in the four administrative regions of yangchou, yencheng, huaiyin and nantung. this low-lying plain, crisscrossed by waterways, suffered chronically from floods and waterlogging in the pre-liberation days under reactionary kuomintang rule. half the 666,666 hectares of farmland gave no more than one crop of rice a year, with a yield of only 1.5 tons per hectare.

led by chairman mao and the communist party after liberation, the poor and lower-middle peasants fought hard against the natural disasters by relying on the strength of the collective economy. hundreds of thousands of peasants pitched in to build water conservancy works every winter and spring. they kept at it for two decades or so, and greatly improved the local conditions. most of the one-crop-a-year land was made to produce two or three crops, giving stable yields despite drought or excessive rain. grain output rose year after year during the great proletarian cultural revolution. the peasants sold the state 500,000 tons of marketable grain last year.

this year's good summer harvest flows from the soaring enthusiasm of the cadres and peasants fired by the struggle to criticize lin piao and confucius. they denounced the

fallacy that "everything is decided by heaven" which lin piao and confucius spread. with added confidence and determination they touched off a new high tide of production aimed at still higher yields. water conservancy works involving 80 million cubic metres of earth and stone work were completed in the yangchou region last winter through this spring, more than double the figure for the previous session. as a result, the ground water under 200,000 hectares of cropland was brought under control, a quarter of which was kept more than one metre below the topsoil to prevent alkalinization.

the cadres worked alongside the peasants in the battle for more grain. sung wei-pao, the party committee secretary of the chinnan commune in yencheng county, planted wheat on an experimental plot of about 0.23 hectares last winter. incessant rain this spring delayed the renewed growth of the plant. he consulted veteran peasants and a brigade scientific experiment group. on-the-spot observation revealed that excessive rain had made the soil clayey and that the consequent lack of oxygen had caused the roots of the wheat shoots to turn yellowish. the party secretary promptly loosened the soil and a few days later the shoots turned green again. the yield of the plot this summer is estimated at 10.15 tons. the commune's 666 hectares of wheat is estimated to average 3.75 tons per hectare, 10 per cent higher than last year's. cadres at all levels in yencheng county worked a total of 6,000 hectares of experimental plots, one-sixth of the county's aggregate summer grain crop acreage.

Earthquake-Affected Area in Southwest China Reports Good Harvest of Summer Crops

(NCNA-English Kunming, Jun. 19, 1974)

cadres and commune members of takuan county in southwest china's yunnan province have wrested a good harvest of wheat and rape this year despite the strong earthquake which struck the area recently.

the county reaped 15 per cent more wheat and broad beans and 20 per cent more rapeseed than in normal years.

the commune members said with joy: "the concern shown by chairman mao and the central committee of the communist party of china has built up our confidence and filled us with strength in overcoming the effects of the quake. the good harvest created favourable conditions for us to expand production and rebuild our homes."

the county's acreage under summer crops this year was larger than last year, and the quake occurred at a time when the summer crops were ripening.

inspired by the concern shown by chairman mao and the c.p.c. central committee and supported by people of other parts of china, the heroic local people displayed the tenacious revolutionary spirit and resumed farm work as soon as the quake was over.

having made arrangements for commune members to tide over temporary difficulties, a production brigade in a heavily affected area immediately organized the commune members to harvest rape and do other farm work. the commune members said: "we'll rely on our own efforts to revive production and rebuild our homes after the example of the peasants of tachai, national pace-setter in agriculture.

the rural communes and production brigades in the slightly affected areas, while grasping revolution and promoting production, gave assistance and support to the heavily affected areas.

members of the county party committee joined local peasants in harvesting summer crops. they criticized lin piao and confucius together, and this strengthened their confidence in man's power over nature. they are now working for another good harvest in the coming autumn.

Leading Wheat Producer in Central China Province Reaps Good Harvest

(NCNA-English Chengchow, Jun. 20, 1974)

a leading wheat-producing region in central china's honan province has just recorded a seven per cent increase in output over last year's despite the most serious spring drought in half a century.

average yield topped three tons per hectare on the 333,000 hectares of wheat fields in the hsinhsiang administrative region. much of the success was attributed to the movement to criticize lin piao and confucius, which fired the socialist enthusiasm of the commune members and strengthened their determination to conquer the drought.

the whole region was a scene of joy during the harvest. the commune members went to the fields early every day to gather in the wheat. electric-threshers worked round the

clock on the brightly-lit threshing grounds. production brigades sold their best wheat to the state. one people's commune turned over 1,425 tons of wheat to the state in just a few days and thus overfulfilled the state grain purchase quotas for the whole year.

increases in both total output and per-unit yield were registered in all the 16 counties and cities of the administrative region, particularly in those counties and people's communes where yields used to be low.

the cadres and commune members said the good harvest was achieved by deepening the criticism of lin piao and the rectification of the style of work and the criticism of lin piao and confucius, by making sustained efforts to learn from tachai and by farming scientifically.

both wenhsien and hsinhsiang counties on the northern honan plain harvested more than 4.5 tons of wheat per hectare. hsinhsiang county, an advanced area known for its high grain and cotton yields, made particularly big strides during the great proletarian cultural revolution. last year, on its 18,000 hectares of wheat fields, average yield per hectare already surpassed 4.2 tons, and was three and a half times that of 1965, the year before the cultural revolution.

a big increase was reported again by the chiliying people's commune which chairman mao once inspected. some of its production brigades topped 7.5 tons per hectare. wheat piled high on the threshing grounds. many production teams have built new granaries but found them still not enough for this year's wheat harvest. the cadres and other members of the commune criticized the idea of keeping to conventions. they made sustained efforts to farm more scientifically and to overcome the difficulties caused by the severe spring drought. all this ensured a good harvest.

yuanyang county on the old yellow river course, known as an area afflicted by natural disasters, is one of the four counties in this region that each garnered over 5,000 tons more wheat than last year. the achievement of the yuanwu people's commune is typical of the county. its soil was heavily alkaline and yield used to be low. the commune formerly depended on the state for supply of grain. tempered in the cultural revolution, the cadres and commune members became more aware of the struggle between the two lines. they decided to change the conditions through self-reliance and hard struggle. they used yellow river water to wash away the alkaline, and applied silt from the river to increase soil fertility. this greatly increased the commune's rice and wheat yields.

COLLIERIES

New Achievements by Chinese Collieries

(NCNA-English Peking, Jun. 19, 1974)

coal miners in shansi province, one of china's major coal centres, have overfulfilled the state quota every month since the beginning of 1974 under the impact of the movement to criticize lin piao and confucius. total coal output for the first five months surpassed the peak record in history.

this is one of the new achievements by chinese collieries in production or capital construction this year.

workers and cadres of the coal industry have further raised their consciousness of class struggle and the two-line struggle during the current criticism movement. their socialist enthusiasm for coal production is fired through the deep-going criticism of lin piao's crimes in following the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism.

production advances steadily in tatung, the biggest colliery in shansi, and yangchuan, a major anthracite producer in china. by adopting effective measures, shansi province outstripped the state plan for tunnelling footage from january to may, providing favourable conditions for producing more coal.

the chihsing mine of shuangyashan colliery in northeast china, which has a yearly output of 570,000 tons, fulfilled the state targets for the first six months in advance. by june 10, coal output topped the state quota by 24.7 per cent and tunnelling footage by 31.6 per cent.

the pataochiang mine of tunghua colliery in the northeast completed the semi-annual coal production plan 26 days ahead of schedule with a record output.

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

Jen-min Jih-pao Editorial: African People Go Forward in Triumph

(NCNA-English Peking, Jun. 20, 1974)

the "people's daily" today carries an editorial entitled "african people go forward in triumph". it reads:

the organization of african unity held its 11th assembly of heads of state and government and achieved important successes in the present excellent situation when the united african struggle against imperialism has won unceasing victories. the assembly calls on the african countries and people to further unite and strengthen the national liberation struggle until total liberation of africa is won. this is of very great significance in promoting the development in depth of the african liberation movement. the chinese government and people warmly congratulate the assembly on its success.

the armed struggle and mass movement of the african people against colonialism and racism have made rapid development in recent years. the birth of the republic of guinea-bissau and the collapse of the portuguese fascist regime which carried out colonial wars in africa are new battle-gains won recently by the african national liberation movements. in these circumstances, the oau summit conference highly evaluated the victory of the armed struggle carried out by the people of portuguese colonies and at the same time pointed out correctly that forces of colonialism and racist regimes are ganging up with imperialism to create confusion and hatch schemes in a vain attempt to stem the mighty currents of the african national liberation struggle. the summit, therefore, stressed in particular that no sacrifice should be spared in supporting the intensified struggles of the peoples of mozambique, angola, guinea-bissau and the cape verde islands, and sao tome and principe, in supporting the liberation struggle of the peoples in african regions still under colonialist and racist domination until complete independence is achieved. this solemn decision points out the orientation for the continued struggle of the african people and expresses their sacred aspirations for realizing the liberation of the whole of africa.

the conference solemnly points out that portugal must unequivocally proclaim recognition of the right to total independence of the peoples of its colonies in their

territorial integrity; enter into negotiation only with the national liberation movements recognized by the oau for the transfer of power. so long as portugal does not take into consideration such legitimate demands of the african people, "there will be no other way but pursuit and intensification of the struggle for national liberation." this firm stand of the african people will have the universal sympathy and support of the peoples of the world.

a resolution adopted at the assembly firmly supports the palestinian people's struggle against zionism and spells out the decision to strengthen cooperation between the african and arab countries in exploiting their resources. the mutual support, unity and cooperation between the african and arab people in their common struggle are an important guarantee for their victory and embody the militant friendship among the peoples of the third world to stand together through thick and thin.

the african people are continuing to march forward in victory in the excellent international situation. the chinese and african people are comrades-in-arms on the same front. together with the peoples of the third world, we are delighted at the victory and success scored by the african people. in the meantime, we also note that there are arduous and complicated tasks of struggle facing the african people. we will stand firmly, as always, on the side of the african people and support the african countries and peoples in their struggle for winning and safeguarding national independence, developing national economy and combating imperialism, colonialism and neo-colonialism, racism, zionism and power hegemonism. africa belongs to the great african people. africa will win total independence and liberation through unremitting struggle.

CHINA AND ALBANIA

Peking Reception in Honor of Albanian Basketball and Ping Pong Players

(NCNA-English Peking, Jun. 20, 1974)

the chinese physical culture and sports commission gave a reception here this evening to warmly welcome the albanian men's and women's basketball team led by vaso shaka, with pullumb kapo and kico gjata as its deputy leaders, and albanian table tennis players on their friendly visit to china.

present were yao hsiao-cheng, a leading member of the chinese physical culture and sports commission; mou tso-

yun, a leading member of the chinese basketball association; and leading members of departments concerned, including wang wen-chung, tsui fu-chang and chang chang-lu, as well as chinese basketball and table tennis coaches and players.

among the guests were nikolla mitrushi, first secretary of the albanian embassy in peking, and his wife, as well as other embassy officials.

yao hsiao-cheng and vaso shaka toasted to the daily enhancement of the revolutionary friendship and militant unity of the peoples and sportsmen of the two countries.

the chinese and albanian players chatted amicably about their friendship in the course of the reception, which proceeded in a warm atmosphere of friendship between the revolutionary comrades-in-arms of china and albania.

the albanian comrades-in-arms arrived here by air earlier today.

Albanian National Folk Song and Dance Ensemble Arrives in Peking

(NCNA-English Peking, Jun. 20, 1974)

the national folk song and dance ensemble of albania led by pali karafili, vice-chairman of the executive committee of the tirana district people's council, arrived here by special plane today on a friendly performance tour of china.

the albanian comrades-in-arms were given a warm welcome at the airport by yu hui-yung, deputy head of the cultural group under the state council; yu chan, vice-foreign minister; lin lin, vice-president of the chinese people's association for friendship with foreign countries; hsu yun-pei, vice-chairman of the peking municipal revolutionary committee; and leading members of departments concerned and representatives of chinese literary and art workers, including liu ching-tang, chai ming-wu, yu hung-liang, hsiao teh, liu hsi-lin, chang shih-ta, li teh-lun, tiao ke-yuan and yin cheng-chung, as well as more than 500 people of the chinese capital.

on hand were nikolla mitrushi, first secretary of the albanian embassy in peking, and other embassy officials.

as the albanian artists alighted from the plane amidst the singing of "we are true friends", yu hui-yung, yu chan, lin lin, hsu yun-pei and other chinese comrades cordially shook hands with leader of the ensemble karafili and the albanian artists in warm welcome. holding streamers of welcome, the crowd beat drums and gongs, waved bouquets and garlands and shouted slogans to express their profound proletarian feelings for the albanian people and literary and art workers.

CHINA AND CANADA

Chinese Traditional Painting and Art and Craft Exhibition of Kiangsu Province Opens in Montreal

(NCNA-English Ottawa, Jun. 19, 1974)

the chinese traditional painting and art and craft exhibition of kiangsu province which takes part in the 1974 international fair of "man and his world" opened in montreal yesterday evening.

chang wen-chin, chinese ambassador to canada, held a reception on the occasion. about 500 guests attended the reception. among them were jean drapeau, mayor of montreal, walter binaghi, president of the council of international civil aviation organization, mrs. m. weil, chairman of the bethune memorial committee, a. cohen, city councillor of montreal and vice-chairman of canada-china society in montreal, and jacques fillon, president of the board directors of the "man and his world", as well as prominent figures of cultural, educational, business and press circles and representatives of overseas chinese.

also extending were hsu tien-min, director of the chinese exhibition, and officials of the chinese embassy.

the guests visited the chinese pavilion and viewed the four hundred-odd exhibits of chinese painting, lacquerware, embroidery, jade carving and other articles. all the exhibits are the creations and products of recent years, particularly during the cultural revolution.

CHINA AND JAPAN

Lin Li-yun Fetes Japanese Youth Activists Delegation

(NCNA-English Peking, Jun. 20, 1974)

lin li-yun, council member of the china-japan friendship association, gave a banquet here this afternoon in honour of the japanese youth activists delegation with takeshi hayashi as the leader, toshio hayashi and takeo kotera as the deputy leaders and sumio kishima as the secretary-general.

among those present were leading members of chinese organizations concerned keng shih-chung and chia hsueh-chien.

the delegation arrived in peking yesterday.

"Kobe-Tientsin Youth Football Delegation" from Japan Leaves Tientsin for Peking

(NCNA-English Tientsin, Jun. 20, 1974)

the "kobe-tientsin youth football delegation" from japan led by kazumi asahi left for peking by train today after winding up its friendly visit here.

li shih-tseng, deputy secretary-general of the tientsin municipal revolutionary committee, was among the over 50 people including local young footballers who gave the japanese friends a hearty send-off at the railway station.

since official bonds of friendship were forged between tientsin and kobe in june 1973, mutual understanding and friendship between the people of the two cities have developed in greater depth. the visit of the youth football delegation formed by middle school pupils of kobe city has made new contributions to furthering the friendly contacts between the people and youth of china and japan.

during their stay here, the japanese youth football teams had two friendly matches with their young counterparts here. the japanese guests also visited a factory, a school, a rural people's commune, a workers' housing estate and a kindergarten, receiving warm welcome everywhere they went.

the young japanese visitors joined with 7,000 local young people and residents from all walks of life at a happy get-together in the number two workers' palace of culture yesterday afternoon to mark the anniversary of

the establishment of formal ties of friendship between the two cities.

addressing the meeting, chang chi-yao, head of the cultural and educational group of the tientsin municipal revolutionary committee, extended an enthusiastic welcome to the kobe youth football delegation on behalf of the people of tientsin. delegation leader kazumi asahi conveyed to the local people regards of the people of kobe.

young chinese and japanese joined in the games at the get-together; chinese children entertained the guests with exhibition shows of mini-football, basketball, wu shu (traditional chinese boxing and swordsmanship) and gymnastics and a programme of songs and dances.

a return banquet was given by the delegation prior to its departure from tientsin.

Chinese and Japanese Marksmen Have Friendly Contest in Peking

(NCNA-English Peking, Jun. 20, 1974)

sharpshooters from china and japan met in a friendly contest at the peking shooting range today.

four events -- free small-bore rifle prone shooting (60 rounds), rapid-fire pistol shooting and men's and women's air-rifle shooting -- were staged today, the first day of the three-day contest between the marksmen of the two countries.

watching the contest were chao cheng-hung, leading member of the all-china sports federation, sun cheng-hua, leading member of the chinese marksmanship association, and chu tse and tsao chang-chi, leading members of departments concerned. minoru anzai, leader of the japanese shooting delegation, heishiro ogawa, japanese ambassador to china, and yoshitoshi munakata, counsellor of the japanese embassy here, were also present.

the shooting range was alive with warm expressions of friendship between the peoples and sportsmen of china and japan. the marksmen of both countries displayed good form. in the free small-bore rifle prone shooting event (60 rounds), the chinese team came out first with a combined

score of 2,331 points and the japanese team scored 2,329 points. in the rapid-fire pistol shooting, the chinese team formed by chang jung-kuo, lu chung-chien, fu chi-ping and chang jun-lung won first place with a total score of 2,348 points, improving the national record of 2,344 points, and the japanese team scored 2,314 points. in the men's air-rifle shooting, the japanese team formed by takeo imamura, kenjiro tuba, kaoru matuo and shigemi saito came out first with a total score of 1,483 points which improved the japanese national record of 1,451 points, and the chinese team scored 1,455 points. in the women's air-rifle shooting, the chinese team took first place with a combined score of 1,116 points. li hsiao-hui and leng kuei-ying both beat the national record of 372 points in the individual event with 379 and 373 points respectively. the japanese team chalked up 1,060 points.

the sharpshooters of the two countries will meet again in the events of men's and women's standard rifle shooting (3x20), free pistol shooting, free small-bore rifle shooting (3x40) and silhouette pistol shooting, slated to be held tomorrow and day after tomorrow.

at the end of each event today, the sportsmen of the two countries warmly shook hands with each other in congratulation, exchanged experience and chatted cordially about their friendship.

CHINA AND KOREA

PLA "August First" Men's and Women's Table Tennis Team Leaves Peking for Korea

(NCNA-English Peking, Jun. 20, 1974)

the "august first" men's and women's table tennis team of the chinese people's liberation army with lu ting as the leader and ho chieh as the deputy leader left here by train today for a friendly visit to the democratic people's republic of korea.

it was seen off at the railway station by wang ti-kang, secretary-general of the p.l.a. general political department; yin tso-chen, deputy director of the foreign affairs bureau of the ministry of national defence; chang chun-han, leading member of the chinese table tennis association; and chou cheng, leading member of a department concerned; as well as table tennis players.

also present were col. cha dong huan, lt. col. jang song bong and captain li sang u, deputy military attaches of the korean embassy here.

CHINA AND KUWAIT

Kuwaiti Gymnastics Team Welcomed at Peking Reception

(NCNA-English Peking, Jun. 19, 1974)

the chinese gymnastics association hosted a reception here this evening to welcome the kuwaiti gymnastics team led by abdul majeed e. khuraibet.

attending were li ching-chuan and yin hsi-nan, leading members of the all-china sports federation, pai ping, leading member of the chinese gymnastics association, and chinese gymnasts.

present was qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy here.

the reception was permeated with a warm atmosphere of unity and friendship between the people and sportsmen of china and kuwait. the kuwaiti friends presented souvenirs to the chinese side.

the gymnastics team from kuwait arrived here yesterday.

CHINA AND MAURITANIA

Mauritanian President Receives Chinese Charge d'Affaires A.I.

(NCNA-English Nouakchott, Jun. 18, 1974)

mauritanian president moktar ould daddah this morning received and had a cordial and friendly talk with lin ping-nan, charge d'affaires ad interim of the chinese embassy here.

CHINA AND PERU

Chinese Red Cross Society Makes Donation to Peruvian Flood-Stricken People

(NCNA-English Lima, Jun. 19, 1974)

on behalf of the red cross society of china, chinese ambassador to peru chiao jo-yu today donated to the national committee of civil defence of peru 300,000 yuan and 10,000 blankets to relieve the flood-stricken people in peru.

in the name of the chinese government and people and the red cross society of china, ambassador chiao jo-yu expressed, at the donation ceremony, deep sympathy with and solicitude for the people of the flood-stricken areas.

general pedro richter prada, minister of the interior and president of the national committee of civil defence, expressed thanks to the chinese government and people and the red cross society of china. he was speaking in the name of president juan velasco alvarado, the peruvian government and the people of the flooded areas.

the ceremony was preceded by a cordial and friendly conversation between general pedro richter prada and ambassador chiao jo-yu.

CHINA AND UN

Chinese Delegation Arrives in Caracas for UN Conference on Law of Sea

(NCNA-English Caracas, Jun. 18, 1974)

ling ching, deputy leader of the chinese delegation to the third u.n. conference on the law of the sea, arrived here today with other members of the delegation.

they were welcomed at the airport by officials of the organization committee of the conference.

also present at the airport were venezuelan friends and representatives of chinese residents in the country.

chai shu-fan, leader of the chinese delegation and vice-minister of foreign trade, will arrive here shortly.

the conference is to open here on june 20.

CHINA AND WEST GERMANY

Chinese Trade Delegation Leaves West Germany

(NCNA-English Bonn, Jun. 18, 1974)

the chinese trade delegation concluded its visit to the federal republic of germany and left for home today.

the delegation is led by sun so-chang, vice-director of the ministry of foreign trade.

during the visit, the first meeting of the sino-west german mixed committee was held here on june 10 and 11 in accordance with the sino-west german trade and payments agreement signed last july 5. the delegations of the two countries exchanged views on the question of exchanges of goods. both sides were satisfied with the favourable development of exchanges of goods between the two countries last year. they expressed the desire to continue the exchange of views in appropriate time. the meeting proceeded in a friendly and frank atmosphere.

chinese charge d'affaires ad interim wang shu gave a reception on june 11 for the visit of the chinese delegation. present were peter hermes, head of the west german trade delegation and director of the foreign economic policy department of the west german foreign ministry, and famous west german personages in the economic field.

the chinese trade delegation also visited a number of west german industrial enterprises and was warmly welcomed.

TERRITORIAL WATERS

Third World Countries Struggle Against Superpowers on Maritime Rights

(NCNA-English Peking, Jun. 20, 1974)

the third u.n. conference on the law of the sea, scheduled to open today in caracas, capital of venezuela, will discuss the problems connected with the drafting of a new law of the sea. following on the special session of the u.n. general assembly to study problems of raw materials and development, this is another important international conference in which the third world countries, struggle in unity against hegemony has already been presaged. the convening of the conference marks a new important development in the current world-wide struggle against superpower maritime hegemony.

the conference is being called as a result of the initiative and perseverance of the third world countries and their fierce struggle against the obstruction and sabotage of the two superpowers, the soviet union and the united states. at the conference, the third world countries will face sharp struggles in defence of their maritime rights against the two superpowers.

the world's vast sea areas have all along been the scene of contention and plunder by the colonial and imperialist countries. today, in order to dominate the world the two superpowers are expanding their aggressive activities from the land to the seas and are locked in fierce contention for domination of the sea. they constantly send their warships and nuclear powered submarines into every ocean to display their power and seek by every means to get hold of naval bases in other countries and the right to use their ports. they also dispatch large numbers of fishing boats and "research vessels" to exploit the fishery resources of other countries and to collect maritime information. in this respect, the actions of soviet social-imperialism show themselves to be particularly malicious and hypocritical. in their actions the two superpowers seriously violate the sovereignty and harm the economic interests of many countries, especially those of asia, africa and latin america, constituting a threat to their national security. the awakening third world countries are uniting in order to wage a tit for tat struggle against the two superpowers on problems concerning territorial waters and zones of jurisdiction, transit through straits, exploitation of resources in the international sea-bed and the system of the law of the sea.

the struggle for maritime rights is focused on the question of the limits of territorial waters and zones of jurisdiction. in order to secure maritime domination and take possession of the fishery and sea-bed resources of other countries, the superpowers have been trying to maintain maximum "high seas" by limiting the extent of the territorial waters and zones of jurisdiction to 12 nautical miles. they arrogantly assert that the extension of that limit by any country is impermissible and would be tantamount to undermining the "freedom of the high seas". the third world countries, however, are firm in their principled stand of safeguarding their state sovereignty and are resolutely opposing the attempts of the superpowers to impose their views on others. the third world countries stress that specific territorial water limits have never been universally recognized and unified. it is within a country's sovereign rights to determine the limits of its own territorial waters and zone of jurisdiction, and the superpowers have no right whatsoever to fix them. the third world countries maintain that it is entirely reasonable and legitimate for a coastal state to define the appropriate limits of its territorial waters and of adjacent economic or fishing zone under its exclusive jurisdiction in accordance with the natural conditions and by taking into account its needs for safeguarding national security and developing its national

economy. in such affairs, the superpowers have no right to interfere. it is against the superpowers' unbridled expansion and piratical plunder that the latin american countries took the lead in launching a struggle in defence of their maritime rights. they have declared their decision to exercise sovereign and jurisdictional rights over their territorial waters and zones of jurisdiction up to 200 nautical miles. countries such as peru, ecuador and mexico have taken a series of practical steps to defend their territorial waters and fishing resources. whenever ships of the superpowers intrude into their territorial waters and zones of jurisdiction to plunder their fishing resources, they strongly protest the criminal action, take the ships into custody and fine them. this just stand of the latin american countries has won warm support and response from the asian and african countries as well as varying degrees of sympathy and support from many countries of north america, europe and australasia. up to now, about 80 countries have declared to uphold the 200-nautical-mile maritime rights. the upsurge of protest against superpower disregard of the sovereign maritime rights of the medium-sized and small countries has brought the two superpowers, the soviet union and the united states, to an increasingly isolated position.

on the question of transit through straits, the superpowers stubbornly oppose any claim of sovereignty by a coastal state over a strait within its territorial waters. the superpowers claim the right to decide that foreign ships and planes, military or not, may freely pass through or fly over all straits without being controlled by any regulations whatsoever. the soviet revisionists have even called for the "internationalization", i.e. international control, of the strait of malacca which lies within the territorial waters of malaysia and indonesia, so that soviet naval vessels and military planes may pass and manoeuvre there at will. this despotic superpower attitude has aroused strong opposition from the coastal states concerned. these states hold that straits within the territorial waters of a coastal state form an integral part of its territorial waters; the status of which is unchanged in the least even when opened to international navigation. these states also maintain that a coastal state has the right to exercise jurisdiction over such straits and to lay down regulations and rules necessary for its own security and interests as well as for facilitating international navigation, so that non-military foreign vessels may enjoy "innocent passage" by observing the law and regulations of the coastal state, and foreign military ships and planes may pass through or over its straits by informing or obtaining permission in advance. seeing through the despicable machinations of the superpowers, malaysia, singapore and indonesia in 1971 issued a joint statement announcing joint control of the straits of malacca and singapore. in recent years, the malaysian government has reiterated its stand against the use of the strait of malacca by other countries for political and military purposes.

on the question of exploitation of international sea-bed resources, the superpowers, counting on their advanced technology, are trying by every means to monopolize the resources in the sea-bed and ocean floor and have begun exploitation on their own authority. the soviet revisionists even take exception to the use of the terms "zones under national jurisdiction" and "international sea-bed area". the third world countries, on the contrary, firmly hold that resources in the international sea-bed area belong, in principle, to the people of all countries and it is therefore necessary for all countries of the world, big and small, rich and poor, to jointly work out an efficient international system and set up a relevant international organization for the control and exploitation of the resources. they are opposed to superpower domination and monopoly in whatever form.

on the system of the law of the sea, the two superpowers, especially the social-imperialist soviet union, have been at pains to try to uphold the old system of the law of the sea based on colonialism, imperialism and hegemonism. the soviet revisionists assert that the old system of the law of the sea contains "principles and rules which took shape in the course of hundreds of years and have been proved in practice". "freedom of the high seas", they allege, is "a generally accepted rule governing present-day international relations", and forms "the basis of the law of the sea." they have virulently attacked as "extremism" and "division of the high seas", the third world countries' stand for 200-mile maritime rights. the vast number of small and medium-sized countries, however, see clearly the reactionary nature of the old system of the law of the sea and point out that the old system is a vestige of colonialist rule; so-called freedom of the high seas is in fact freedom to maintain inequality. they have made it unmistakably clear that they will not be bound by such old system and rules. they strongly call for the working out, through adequate discussion by all countries of the world on a truly equal footing, of a new law of the sea which accords with the aspirations of the present times and the legitimate interests of the small and medium-sized countries.

the struggle of the third world countries to uphold maritime rights is gaining momentum with irresistible force. on the eve of the third u.n. conference on the law of the sea, they are closing their ranks and uniting with still more second world countries also subjected to bullying by the superpowers. this joint, united struggle of all countries oppressed by the superpowers will defeat the machinations of the two hegemonic powers, the soviet union and the u.s., break the shackles of the old law of the sea and secure new victories in the struggle for safeguarding their state sovereignty and economic interests, and for a new law of the sea.

Sierra Leone Reaffirms 200-Nautical-Mile Maritime Rights

(NCNA-English Freetown, Jun. 20, 1974)

the sierra leonean government stands for rights over 200 nautical miles of its territorial waters and the right of every sovereign state to decide the limit of its territorial waters and the confines of the sea under its jurisdiction.

luseni m. brewah, sierra leonean attorney-general and leader of the sierra leonean delegation to the third u.n. conference on the law of the sea, reaffirmed this to hsinhua on june 17.

brewah pointed out that the forthcoming u.n. conference on the law of the sea would be very important for asian, african and latin american countries.

on sierra leone's position on maritime rights, he said that his government had, from the very day of the founding of the republic, declared in "the interpretation act, 1971" of the constitution that its territorial waters were extended from 12 to 200 nautical miles. soon after this was made, it met with opposition from some big imperialist powers. they claimed that the decision was "unreasonable."

they also ridiculed sierra leone for lack of technical knowledge to measure the 200 nautical miles. the government, however, gave them a trenchant answer: while sierra leone had no technique in this field, it was a sovereign state and had the right to decide the limit of its own territorial waters and protect all the natural resources in its territorial waters from being plundered by the big powers.

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RUSTICATION OF EDUCATED YOUTH

A Very Good Typical Example

- an investigation report on the establishment of ties between factories and communes in Chuchou municipality and the collective settlement of educated youths in farms, logging stations and tea plantations of communes and brigades

(Peking Jen-min Jih-pao, June 12, 1974)

In the course of implementing Chairman Mao's great directive, "Educated youths go to the countryside," Chuchou municipality, Hunan Province, followed the practice of establishing ties between factories and communes, placing teams under the leadership of cadres and collective settlement of educated youths in the farms, logging stations and tea plantations of communes and brigades. In the past two years, the whole municipality used this formula to settle over 8,000 educated youths. This was an unprecedented, highly commendable step taken by the masses of the people in Chuchow muncipality and warmly welcomed by the workers, peasants and educated youths.

Overall Planning and Establishment of Ties Between Factories and Communes

Chuchow municipality is a rising industrial city. Every factory in Chuchou hsien and the suburbs of Chuchou municipality has its own support-agriculture points. With the development of industry, the number of factory-run schools has risen to account for over 50 percent of the total number of schools in the whole municipality. In 1971, some factories collectively settled the graduates of factory-run schools in support-agriculture points.

Chuchou hsien and the suburbs of Chuchou municipality are hilly areas, "70 percent hills, 10 percent streams and 20 percent fields." There are over 2,000,000 mow of hilly land. In the past, more than half of them were left uncultivated. During the great proletarian cultural revolution, an upsurge appeared in the mass campaign to learn from Tachai in agriculture in the hsien and the suburban areas. There were bumper grain harvests for years in succession. Various communes and brigades continuously marched forward to develop production in depth and breadth and on the hilly areas. Set up successively were over 400 farms, logging stations and tea plantations. This urgently called for the settlement of a large number of city- and town-bred educated youths there to take up labor.

The great campaign to criticize Lin Piao and rectify the style of work raised the Chuchou municipal Party Committee's consciousness of the two-line struggle. It was realized that the rustication of educated youths was a great socialist revolution, an important matter to the whole Party and an important matter to the people of the whole country. It was necessary to fully arouse the revolutionary activism of urban and rural people and direct concerted efforts to the proper handling of this task. In light of the concrete conditions and in line with the demands of the urban and rural people, the Municipal Party Committee summed up experiences and put forward the method of establishing ties between factories and communes and collectively settling educated youths in the farms, logging stations and tea plantations of communes and brigades. According to the conditions and needs of the countryside for the control of mountains and forestation and to the size of factories and the number of graduates, the Municipal Party Committee made overall plans for the linking up of various factories and organs with the rural communes and brigades. A big factory was linked up with one or several communes while a small factory linked up with a commune or a brigade. The Party and government organs, cultural and educational, health, finance, trade and other units were linked up with communes according to their systems. Also there were big factories that led small factories or factories that led organs. Those communes and brigades for the settlement of educated youths were support-agriculture points linked up with factories. Before the educated youths headed for the countryside, the relevant factory sent people to the point of settlement to brief the commune Party committee and the brigade Party branch concerned on the conditions of the educated youths and their guardians. A joint study was made of point selection, organization, house building and other problems.

At present, there have been middle school graduates among the workers of over 300 factories, organs and other units in the whole municipality fighting at the 276 farms, logging stations and tea plantations of communes and brigades in the hsien and its suburbs. Plans for the rustication of educated youths from 1974 to 1980 have been made known to every household. The leading persons of a factory know how many middle school graduates should be settled in which commune in which year. The cadres and poor and lower-middle peasants of a rural commune or brigade know how many educated youths have come to which unit in which year. The guardians know which communes their children are to send to for settlement after graduation from middle school.

Through establishing ties between factories and communes, associating the rustication of educated youths with rural socialist construction, and turning this kind of work into the business of the masses themselves, many problems have been solved by consultation between factories and communes.

With Cadres Leading the Team, Poor and Lower-Middle Peasants Give Educated Youth Education

At the farms, logging stations and tea plantations, the educated youth teams are led by cadres and taken care of by the poor and lower-middle peasants.

The team-leading cadres are sent by various factories to fit into the rural communes and brigades. They are required to be good in political thought, good in style of work, good in health, and to have certain experience in practical struggle. At present, of the 193 team-leading cadres selected by the whole municipality there are 46 female cadres, 176 Communist Party members and 13 members of Party committees at various levels. There are also teachers and doctors among them. The guardians know and trust these cadres. The model team-leading cadre Chu Ch'uan-fu at the logging station of the Paikuan brigade under the Paikuan commune was selected by the workers of the Hunghsiangchiang Machine Works and their relatives after three consultations. He has done a fine job and won the good praise of the guardians and the educated youths.

The team-leading cadres study, labor and live together with educated youths. They are tutors for training and educating the educated youth. Some team-leading cadres participate in work in the commune Party committees and the brigade Party branches, and some work in the leadership groups for the rustication of educated youths of communes and brigades. They constantly brief the factories and the guardians on the conditions of growth of the educated youths in the three great revolutionary movements and keep the communes and brigades informed of their own work. Through the exchange of information this way, an impetus is given to the practice of cooperation by factories and communes in the proper handling of educated youth work and to the practice of mutual support between workers and peasants.

The poor and lower-middle peasants of the farms, logging stations and tea plantations are selected and sent by various communes and brigades. Among them there are old poor peasants, women cadres, demobilized servicemen and also a certain number of returned educated youths. They are responsible for training and educating the educated youths, leading the youths in production and helping the youths improve their own livelihood. In the farms, logging stations and tea plantations of various communes and brigades, one-third of the personnel is generally made up of poor and lower-middle peasants. The responsible persons of the farms, logging stations and tea plantations of the commune level are mostly commune Party committee members or brigade Party branch secretaries. The responsible persons of the farms, logging stations and tea plantations at the brigade level are generally brigade Party branch deputy secretaries or capable production team leaders.

The team-leading cadres and the poor and lower-middle peasants work in coordination and jointly train and take care of the educated youths. They have said, "With Chairman Mao handing us the burden of training the educated youths, we certainly must turn these young people into good successors to the revolution one after another." Educated youth Hsiao Yü of the logging station of the Lungfeng brigade under the Lungfeng commune was suddenly seriously ill one day. Eight poor and lower-middle peasants of the station immediately carried Little Yü over 40 li to the health school at Chut'ing Town. Late that night, Little Yü's case took a turn for the worse, and a blood transfusion was urgently needed. Old poor peasant Ho Wan-nien requested again and again the doctor to let him donate his blood. He further transferred Little Yü by train to the Chuchou Municipal Hospital the same night. Little Yü was thus saved. He was moved to tears as he said, "The poor and lower-middle peasants are more close to me than my own parents!"

Concentrated on Farms But with Their "Households" Linked Up with Production Teams

The farms, logging stations and tea plantations of the communes and brigades are established according to the principle of "ownership at three levels with the team as the foundation." Within the confines of a brigade, the vast hilly land which is beyond the means of a production team to tap is turned into a farm by the brigade, and the production teams are organized to operate it jointly. Within the confines of a commune, the vast hilly land which is beyond the means of a brigade to tap is turned into a farm by the commune, and the brigades are organized to operate it jointly. Proceeds realized from the farms, logging stations and tea plantations are proportionately distributed according to hill ownership, farm accumulation and the amount of work put in by various brigades and production teams. The educated youths settled in these communes and brigades have their "households" linked with the production teams. In normal times, they study and labor at the farm. During the busy farming season, they return to their production teams to take up production. They return to their production teams several times a month to join the commune members in calling meetings and in study, thus constantly maintaining close contacts with the production teams. Like the commune members at the farm, they are entitled to distribution in the production teams with which their "households" are linked up.

The farm, logging station or tea plantation of a commune or brigade is a big university. It not only offers a broad site for labor but also provides relatively good study and livelihood conditions for the educated youths. The logging stations and tea plantations are soundly organized. The ordinary farms, logging stations and tea plantations at the commune level have Party branches, CYL branches, revolutionary committees established. The farms, logging stations and tea plantations at the brigade level have Party groups, CYL groups and farm committees established. The leading members comprise a certain proportion of educated youths. Educated youths leading a collective life at the farm have more time for the study of politics and culture. They generally study about two hours a day. Some

farms also arrange half a day or a whole day for study every week. Many educated youths persist in writing down what they have learned, writing diaries, writing wall bulletins, studying Marxism and criticizing revisionism. They also carry out athletic activities, organize militia training, form spare-time literary and art propaganda teams and create and present literary and art programs. Their active cultural life attracts and inspires the rural youths to conduct cultural and athletic activities.

The farms, logging stations and tea plantations of the communes and brigades are at the teething stage. Along with the poor and lower-middle peasants, the educated youths have to cut up the mountains to plant trees and grow tea. They are a vigorous force learning from Tachai in agriculture. Since last year, through the joint efforts of the poor and lower-middle peasants and educated youths, the communes and brigades where the educated youths stay have planted over 120,000 mow to timber and fruit trees and over 320,000 mow to saplings. They have also restored large tracts of neglected forests and built some new bases for economic crops. They have set up scientific experiment groups. Among the research subjects are the breeding of the saplings of Catalpa Ovatas, the cultivation of firs, the grafting of mandarins and tangerines, soil improvement, paddy insect control, etc., and initially results have been achieved in 14 experiments. Taking a look at the rows of fir trees and Catalpa Ovatas, covering all over the mountain alopes and a look at the educated youths sturdy and stout like those fir trees, the poor and lower-middle peasants couldn't help from saying with joy, "It is good that the educated youths have come to the countryside. With them around, we can change more quickly the features of the countryside!"

After being tempered at the farms, logging stations and tea plantations of the communes and brigades, the educated youths have undergone profound changes in thoughts and feelings. When they first arrived, some educated youths settled in the logging station of the Hsienfeng brigade under the Wangshihwang commune felt ill at ease and said, "One raises his head to see nothing but mountains and one steps outdoors to see nothing but mountains. There's no sense of being in the countryside." Now, they say, "Looking at the green mountains and high up at the sky, we feel that the vast world is infinitely good and find that all poor and lower-middle peasants are close and affectionate." Last year, of the rusticated youths of the whole municipality, 12 joined the Party, 791 the CYL and 492 the leading bodies at various levels in communes and brigades.

Cities and Villages Work in Coordination To Make Overall Planning for Solving the Question of Settlement

With both the urban and rural areas taking the rustication of educated youths as their own business, some practical problems of the educated youths are quickly and properly solved. Take the housing problem for instance. Early last year, only 30 percent of the educated youths in Chuchou hsien who had gone to the countryside in different years had new living

quarters to stay in. After the overall establishment of ties between factories and communes, the broad masses of workers and poor and lower-middle peasants energetically helped the educated youths build new houses. When there was not enough material for building houses, the factories sought a proper solution by making use of waste and discarded materials. When difficulties were encountered in transportation, the relevant factories sent out trucks in support. In order to enable the educated youths to move into new houses at an early date, the poor and lower-middle peasants of the Hsinmin brigade under the Wangshihwan commune in Chuchou hsien fought hard day and night to build houses by the light of lanterns and torches. The provincial equipment installation company linked up with this brigade sent out trucks to bring flat tiles to the brigade from places over 100 li away. Because of this, it took only twelve and a half days to build 15 houses with a floor space of over 530 square meters. To show their determination, the educated youths inlaid with white porcelain tiles four big Chinese characters: "Dedication to the Countryside." Last year, in less than eight months, the urban and suburban areas of Chuchou hsien built 957 new houses for the down-to-the-countryside educated youths. Over 95 percent of educated youths had moved into new houses, and there was an average of 12.6 square meters of living quarters per capita. The farms, logging stations and tea plantations of various communes and brigades have collective mess halls, bathrooms, pig sties, etc. Some are also installed with collective recreation places, electric lights and tap water. The guardians of some educated youths originally worried about the feeding and housing of their children. After taking a look at the countryside, they exultantly remarked, "Ha, it is not bad to be a peasant!"

To solve the problems of livelihood and self-sufficiency for the educated youths in the countryside, the factories and communes and brigades have adopted various positive measures to help the educated youths develop production, increase their income and earn rational workpoints. The ration grain for rusticated educated youths of the whole municipality and their other sources of income are equivalent to the average level of the local commune members. To help the educated youths run collective mess halls well, the various communes and brigades have helped the educated youths develop multiple undertakings, raise pigs, chickens and ducks, breed fish, etc. The youth are allocated land for growing vegetables so that they can be self-supporting in non-staple foodstuffs. According to the physiological features of educated young women, the farms, logging stations and tea plantations of various communes and brigades have ruled that heavy labor should not be arranged for educated young women during their days off. Some factories have also sent female committee members to impart physiological and sanitary knowledge to the educated young women.

Most of the educated youths participate in the cooperative medical service of the production brigades. Some factory hospitals have helped the farms, logging stations and tea plantations train barefoot doctors from among the educated youths. Some farms, logging stations and tea plantations have cultivated medicinal herbs to solve the question of medicine on the basis of self-reliance.

To provide the educated youths with spiritual food, the factories have mobilized trade unions, CYL committees and female workers' committees to present the educated youths with works by Marx and Lenin, Chairman Mao's writings and other study materials. The rural communes and brigades have helped the educated youths subscribe to newspapers and magazines and install broadcast trumpets. The farms, logging stations and tea plantations for the settlement of educated youths have mostly set up library rooms, and there are in all over 20,000 books of various kinds. Sensing the warmth of the political atmosphere, satisfied in their livelihood and cheered by their labor, the broad masses of educated youths have developed a more and more passionate love for the socialist new countryside.

Far-Reaching Influence

After the establishment of ties between factories and communes, like the buckles, the educated youths have closely linked up the urban and rural areas, the workers and the peasants. In the past, the peasants very seldom went to factories. Now, when the rural people go to town, they often come to take a look in factories and go to the homes of educated youths for friendly chats. The workers and cadres of cities also constantly take advantage of the festive days and holidays to go to the countryside to visit the poor and lower-middle peasants and their own children and to take a look at the production conditions in brigades. When some machines happen to break down in some communes and brigades during their visits, they promptly repair same. The workers and peasants become as close as brothers and relatives.

In the past, some factories took supporting agriculture as an "extra burden," but now things have changed. The workers of the Chuchou Chemical Works said, "The poor and lower-middle peasants have to fight hard in order to make more contributions to the state and have to take pains in educating our children. We must contribute more toward supporting agriculture." Last year, they put out for the state 5,000 tons of chemical fertilizer in excess of their output quota in support of agricultural production. Once, the paddy crop of the Huanglung commune was hit by insect pests. After hearing the news, the Chuchou Electric Power Company linked up with it immediately sent there seven electrical workers in support. They fought for two days and nights in a row and installed over 300 black light lamps. The insect pests were eliminated in time, and a bumper harvest was assured.

In the summer of last year, over 20,000 workers of the whole municipality went separately to various communes and brigades in the suburbs of the hsien and the city to participate in rush-harvesting and rush-planting. Many support-agriculture groups were organized to go their rounds in the countryside to repair farm implements and train agro-technical personnel. Various factories and mines also constantly sent out projection units and performance teams to give shows in those communes and brigades linked up with them, thus enliving cultural life in the countryside.

The energetic support given by factories has accelerated the building of agricultural machinery. All of the 35 communes in the suburbs of Chuchou hsien and municipality have set up agricultural machinery repair works. They all own trucks, and all brigades are now linked up by highways. The poor and lower-middle peasants say with feeling, "The establishment of ties between factories and communes is a good thing. Our countryside has undergone tremendous changes and cannot be divorced from the support of the worker brothers. We must sell the best grain to the state and supply the cities with more agricultural produce and by-products."

Last year, the surplus grain sold by the suburbs of Chuchou hsien and municipality to the state was up 36 percent compared with the year before. The number of eggs sold increased by more than 100 percent, fresh fish by 35 percent, dried chillies by 36 percent, watermelons by seven times and mandarins and tangerines by 15 times. In the past, some factories had to send trucks to other places to obtain vegetables. Now vegetables are in abundant supply. They are available even when they are not in season. Because a very large number of workers in Chuchou municipality are northerners and are fond of onions, the communes and brigades have found ways to introduce onions from the North. Now, the market of Chuchou has on sale locally grown onions.

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At present, in Chuchou municipality, Chairman Mao's great directive on sending educated youths to mountain and rural areas has penetrated deep into the minds of people. "Going to the countryside to take up farming" has become a common social practice. The broad masses of parents energetically support the effort to turn their sons and daughters into new peasants. The poor and lower-middle peasants in the countryside have built spacious and well-illuminated new houses to warmly receive the new commune members. The educated youths who have come to the countryside heroically pledge themselves to holding fast to and building up the countryside. Everywhere here is a moving and inspiring scene!

- By the Investigation Group of the CCP Chuchou Municipal Committee, Hu-nan Jih-pao Reporter, Jen-min Jih-pao Correspondent

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An Undertaking of Great Promise

- recommended here is the experience of Chuchou municipality in the establishment of ties between factories and communes and the collective settlement of educated youths in the farms, logging stations and tea plantations of communes and brigades

- A short commentary -

(Peking Jen-min Jih-pao, June 15, 1974)

Inspired by Chairman Mao's great call, "Educated youths, go to the countryside" and spurred by the campaign to criticize Lin Piao and Confucius, the campaign for sending educated youths to mountain and rural areas in China is developing vigorously. In work to settle educated youths, various areas guided by concrete conditions have created a great wealth of useful experience. Some educated youths have collectively joined production teams, some have gone to state farms, some have returned to their home villages and some have joined production and construction corps.... The investigation report published today on Chuchou municipality's establishment of ties between factories and communes and collective settlement of educated youths in the farms, logging stations and tea plantations of communes and brigades is another very good experience and a very good typical example in the rustication of educated youths.

The experience of Chuchou municipality carries universal significance: The Party committee pays great attention to the work of sending educated youths to mountain and rural areas and firmly and unswervingly carries out Chairman Mao's proletarian revolutionary line. The establishment of ties between factories and communes and the mobilization of all lines and trades to concern for the rustication of educated youths have brought into play the socialist enthusiasm of both urban and rural areas. Unified planning and overall arrangements have been made to combine the rustication of educated youths with learning from Tachai in agriculture and building a socialist new countryside. To develop mountainous areas, we have set up farms, logging stations and tea plantations in communes and brigades, adhered to the principle of ownership at three levels with the production team as the basic level, and adopted the method of linking up households with production teams, working on the farm and participating in distribution in the basic accounting unit to insure the non-separation of the educated youths from the poor and lower-middle peasants. These principles may be acquired by various areas and are of far-reaching significance. The practice of settling educated youths by Chuchou municipality is more suited to medium-sized cities or small towns. When following this practice, big cities should start from their actual circumstances and conditions and factors and adapt themselves to local conditions.

Chairman Mao says, "The basic principle of Marxism-Leninism is to make the masses see their own interests, unite and fight for their own interests." In doing any work, we cannot forget this basic principle of

Marxism-Leninism. All work done by our Party is for promoting the welfare of the people. Only by winning the warm support of the masses and making the masses work in concert can we do things in a proper way. To run counter to this principle is to run counter to the objective law, and nothing can be carried out successfully. The rustication of educated youths is a great socialist revolution and an important measure for consolidating the proletarian dictatorship, speeding up the building of a socialist new countryside and training successors to the proletarian revolutionary cause. This is in line with the fundamental interests of the broad masses of the people. So long as we penetratingly criticize such reactionary fallacies as "those who labor with their minds govern others; those who labor with their strength are governed by others," "going to the countryside to get a veneer of gold" and "reform through labor in disguise" advocated by Confucius and Mencius, Liu Shao-ch'i and Lin Piao, persist in carrying out properly ideological and political education and mobilization and settlement work and continuously sum up experience, this great undertaking will surely become increasingly prosperous.

The approach adopted by Chuchou municipality tallies with the interests of the broad masses of the people in big cities and in the countryside, better unifies the long-term interests of the masses with their immediate interests, and are therefore welcomed by all quarters. The down-to-the-countryside educated youths feel secure, the guardians are free from anxiety, and the poor and lower-middle peasants are pleased. It can be predicted that this mode of settlement which is now well received, is bound to develop in the future. It has a great future and is full of promise!

The prospects of socialist new things know no bounds. The road of sending educated youths to mountain and rural areas will grow broader and broader.

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REVOLUTIONARY NEW THINGS

Be Promoters of Revolutionary New Things

- a study of "Report on An Investigation of the Peasant Movement in Hunan"

by

Shen Wen-k'o (申文可)

(Peking Kuang-ming Jih-pao, May 26, 1974)

Chairman Mao's "Report on An Investigation of the Peasant Movement in Hunan" written in March, 1927, is an important work for the criticism of chieftain Ch'en Tu-hsiu of the right-deviation opportunist line within the Party and the Kuomintang rightists as well as the criticism of the doctrines of Confucius and Mencius, the ideology of the reactionary classes on the decline. By adopting the Marxist-Leninist stand, viewpoint and method, Chairman Mao fervently sang the praises of the peasants' revolutionary struggles and firmly rebuffed and refuted the counter-revolutionary fallacy that smeared up the peasant movement as "it's terrible." Citing 14 great deeds, Chairman Mao clearly distinguished the two basically different lines toward revolutionary new things. The study of this brilliant work by Chairman Mao is of great realistic significance in the penetrating criticism of Lin Piao and Confucius and in the correct handling of socialist new things.

Lin Piao and Confucius Were Hangmen That Smothered Newborn Things

In this brilliant article, Chairman Mao points out, "When there are two opposite approaches to things and people, two opposite views emerge." When revolutionary new things appear, because the stands taken by people are different, their attitudes, approaches and views naturally are also different. "It's fine" is the theory of all revolutionaries, while "it's terrible" is the theory of the counter-revolutionaries.

Two sharply different attitudes toward revolutionary new things exist at all times, past, present and future. The period of Spring and Autumn Annals and Warring States was an era witnessing the transformation of the Chinese society from the slavery system toward the feudal system. On the question of how to deal with newborn things, there developed an acute struggle between the Leaglist school and the Confucian school. Some representative figures of the Legalist school energetically support the newborn things representing the interests of the new emerging landlord. However, Confucius, founder of the Confucian school, doggedly opposed newborn things.

In 594 B.C., the State of Lu practiced the "initial tax mow (初稅亩)." This signalled the transformation of ownership of land under the slavery system toward ownership of land under the feudal system,

and gave rise to new production relations between landlords and share-croppers that affected the transformation of poor people into peasants tilling their own land. Confucius hated this to the bone and recorded the matter in the Spring and Autumn Annals the political records of the slave-owner class in 513 B.C., the State of Chin cast a tripod inscribed with the "penal code" that set some limits on the slave owners, for all to see. Confucius also resolutely opposed this and raged: With the aristocrats and slaves mixed together, how can we show the dignity and greatness of the aristocracy? In this way, there would be not the least distinction between the high-born and the low-born. Would this not make a mockery of a slave-owning state? (The 29th Year of the Reign of Duke Chao, Tso Ch'uan)

At that time, the slaves continuously rose up in rebellion, and the newly emerging landlord class also waged struggle to seize power from the reactionary slave-owning aristocracy on the decline. Confucius was also extremely hostile toward the political situation marked by "rites lost and music ruined" and he berated "the prevailing of bad government in the empire." ("Confucius," Records of the Historian) This was enough to show that Confucius doggedly stood on the side of the ever crumbling slavery system and desperately opposed the new form of social economy, the new class force and the new figures and new ideas.

All reactionaries and the chieftains of all opportunist lines within the Party are opponents to revolutionary new things. The renegade and traitor Lin Piao was a disciple of Confucius through and through. Like Confucius, he was also a hangman smothering newborn things and a champion for decadent things. Back in the days of the armed struggle at the Chingkang Mountains, the armed struggle of the workers and peasants led by Chairman Mao had become a spark that started a prairie fire, but he expressed doubt over "how long could the red flag carry on with the fight." After national liberation, he applied the "doctrine of the Mean" in attacking the general line, the great leap forward and the people's commune and cried, "This is too much!" "It's beyond the limits!" He also maliciously cursed our anti-revisionist struggle as "going to the extreme" and "carried beyond the limits."

The great proletarian cultural revolution "is entirely necessary and unusually timely." However, Lin Piao attacked the great proletarian cultural revolution as "ultra-left," and vainly attempted to negate the great proletarian cultural revolution politically and linewise. The plan for a counter-revolutionary armed coup entitled "Outline of Project '571'" concocted by Lin Piao and his sworn confederates described the excellent situation of increasing prosperity since the great proletarian cultural revolution as a mass of pitch darkness and vociferously vilified and slandered the socialist new things born in the great proletarian cultural revolution. Its very aim was to imitate Confucius in "subduing one's self and returning to propriety" and to oppose the socialist revolution in the superstructure in a vain attempt to restore the hereditary territory and prerogatives of the bourgeoisie in the realm of the superstructure.

The two different kinds of attitudes to revolutionary new things are dictated by the nature of different classes. The appearance of revolutionary new things that violently pound against the old ideology presages the thorough extinction of the old system, old order and old culture. This is bound to draw malicious curses from the representative figures of the reactionary classes. All reactionary groups and classes on the decline ranging from Confucius to Lin Piao want to "return to propriety," and restore and uphold the old system, old order and old culture. They are bound to attack revolutionary new things. This is dictated by their reactionary class nature.

New Things Will Inevitably Triumph Over Decadent Things

Revolutionary new things develop through their struggle with decadent things. Without going through difficulties and setbacks and without breaking through manifold resistance, new things cannot grow luxuriantly. As far as the development of social history is concerned, the transition from slave society to feudal society in our country went through a more than 200 years long struggle between restoration and counter-restoration. In this era of a sharp transformation from the slavery system to the feudal system, there appeared many new things in place of the decadent old things. Although Confucius put forward the reactionary political slogan, "Revive the states that are extinct, restore families whose line of succession has been broken and call to office those who have fallen into obscurity," in a vain attempt to "subdue one's self and return to propriety," he also could not preserve the decadent slavery system from extinction.

In the contemporary era, the Chinese people led by Chairman Mao and the Communist Party overthrew three big mountains and founded the socialist new China. Although the class enemies at home and abroad were extremely hostile to our socialist cause, yet their vilification, blockade, subversion and aggression failed to topple us. After ten two-line struggles, the proletarian dictatorship has been further consolidated and strengthened. This is because the socialist new things represent the interests of the proletariat and the orientation of historical progress and are packed with infinite vitality. They cannot be resisted nor strangled by any class enemy and any reactionary influence.

"The supersession of the old by the new is an eternal irresistible law in the universe." The proletariat triumphs over the bourgeoisie, the revolution triumphs over reaction, the advanced triumphs over the backward, light triumphs over darkness, and the newborn triumphs over the moribund. This is an objective law independent of man's will. Although some people want retrogression and restoration, the general trend of the forward development of history cannot be altered by anyone. Whoever seeks restoration and retrogression will, like Confucius and Lin Piao, be crushed into smithereens by the onrushing wheel of the revolution.

The development of new things from imperfection to perfection follows a process. We must distinguish the mainstream from the tributaries, and the relations between nine fingers and one finger. Concerning the so-called act of "going too far," Chairman Mao, in his "Report on An Investigation of the Peasant Movement in Hunan," used the Marxist stand, viewpoint and method to criticize the theory of the reformers and the right-deviation opportunists and clearly pointed out, "To right a wrong, it is necessary to exceed the proper limits, and the wrong cannot be righted without the proper limits being exceeded." This is to say that to put an end to old things like the old system, old order and old culture, we must apply the mass revolutionary method and not the improvement method.

At that time, the peasant associations were very powerful and supreme in authority. They performed 14 great deeds to make a clean sweep of the prestige of the local bullies and bad gentry. "This is a marvellous feat which has never been achieved in the last forty or even thousands of years." At that time, some people actually went so far as to describe the revolutionary action of the peasants as a "riffraff movement" and "movement of the lazy peasants." Hitting the nail on the head, Chairman Mao laid bare this reactionary fallacy that attacked the peasant movement, disrupted the Chinese revolution and tried to turn back the wheel of history. He clearly pointed out, "Every revolutionary comrade must support this change, or he will be taking the counter-revolutionary stand." Concerning the shortcomings really existing in the peasant movement, after the Hengshan survey, and on the premise of fully affirming that "85 percent of the poor peasant leaders have made great progress and have proved themselves capable and hard-working," Chairman Mao suggested that the problem of the "unhealthy minority" could be tackled "only under the peasant associations' own slogan of 'strengthen discipline,' by carrying on propaganda among the masses and by educating the unhealthy minority," but the prestige of the poor peasantry could not be undermined, nor could the arrogance of the local bullies and bad gentry be boosted.

This is a fact, for the shortcomings in revolutionary new things can be overcome through internal struggle. At its budding stage, a revolutionary new thing is often weak and premature but it represents the direction for the development of things. With the motion and development of objective things, the weak can be transformed into the strong and the premature into the mature. The young buds of our socialist new things are growing healthily under the dew and sunshine of Mao Tse-tung's thought.

Fervent Support for the Growth of New Things

At present, the socialist revolution is continuously deepening. "Socialism is advancing triumphantly everywhere." Socialist new things like the three-in-one combination of the old, the middle-aged and the young, model revolutionary theatrical works, the rustication of educated youths, the "May 7" cadres school, college education for workers, peasants and soldiers, barefoot doctors and cooperative medical service in the countryside, etc., have continuously emerged and are growing vigorously. What attitude should we take toward socialist new things. "To march at their

head and lead them? Or to follow at their rear, gesticulating at them and criticizing them? Or to face them as opponents?" This is a touchstone for distinguishing whether we are revolutionaries, conservative elements or counter-revolutionaries.

In his approach to revolutionary new things, a Marxist always stand at the head of them, support them with wholehearted eagerness, "conscientiously studies the new buds, treats them with great care and tries his utmost to help their growth." (Collected Works of Lenin, Vol. XXIX, page 387) Leading the Chinese revolution from victory to victory in the past half century, Chairman Mao always firmly stood at the head of revolutionary new things, and provided us a brilliant example. During the First Revolutionary Civil War, Chairman Mao went to five hsien in Hunan and spent 32 days making meticulous investigations. In reply to criticisms made both inside and outside the Party against the peasants' revolutionary struggles, he wrote the "Report of An Investigation into the Peasant Movement in Hunan." He fervently supported the great peasant revolutionary struggles that had broken out or were in the course of developing, and brilliantly predicted, "In a very short time, in China's central, southern and northern provinces, several hundred million peasants will rise like a tornado or tempest, a force so extraordinarily swift and violent that no power, however great, will be able to suppress it."

During the period of the Second Revolutionary Civil War, when the revolutionary forces were temporarily at a low ebb, Chairman Mao brilliantly pointed out the great truth, "A Single Spark Can Start a Prairie Fire," and solemnly criticized Lin Piao's right-deviation pessimism, thus strengthening the confidence of the revolutionary people in a rapid upsurge in the revolution to assure victory.

During the period of agricultural cooperation, when three poor peasant families in Nanwangchuang, Anp'ing hsien, Hopei Province, persisted in operating a cooperative, Chairman Mao pointed out in time, "This is the direction for the 500 million peasants of the whole country." When in 1958 a people's commune was set up in Chiliying, Hsinhsiang hsien, Honan Province, Chairman Mao made a personal survey and issued the great call, "The people's commune is good."

During the great proletarian cultural revolution, no sooner the Red Guards appeared, Chairman Mao wrote a letter in support of the revolutionary action of the Red Guards and, on eight occasions, received 13,000,000 young fighters of the Red Guards and other revolutionaries from all parts of the country, thus arousing the revolutionary fighting will of the people of the whole country. No sooner the "three-in-one combination" revolutionary committee appeared, Chairman Mao immediately praised this as "a creation by the working class and the masses of the people in this great cultural revolution." When the Shanghai Machine Tools Plant summed up their experience in training technicians from among workers, Chairman Mao pointed out that "students should be selected from among workers and peasants with practical experience" and that "it is essential to take the road of the Shanghai Machine Tools Plant in training technicians from among workers." When the "May 7" cadres school in Liuho was first set up, Chairman Mao

immediately issued the directive, "Send the broad masses of cadres to the lower levels to do manual work." On the "May 7" road, the old cadres radiated with revolutionary vitality and the new cadres grew up healthily. When the educated youths went to the countryside to receive re-education from the poor and lower-middle peasants, Chairman Mao pointed out in time that this revolutionary action was "quite essential." Every socialist new thing from the revolution in education to the revolution in literature and art and the revolution in health work grew up under the guidance of Chairman Mao's proletarian revolutionary line. In a word, at every stage of the great proletarian cultural revolution, Chairman Mao always showed sharp discerning ability and great boldness of a teacher in the proletarian revolution, continuously discovered and supported in person every newborn thing, and brought step by step a great victory for this great revolution.

The socialist new things emerging in the great proletarian cultural revolution are the results of Chairman Mao's proletarian revolutionary line triumphing over the revisionist line and a concrete manifestation of persistence in continuing the revolution under the proletarian dictatorship and implementing the Party's basic line. They are the fruits of the socialist revolution in the superstructure. Therefore, to show support for or hostility toward the socialist new things emerging in the great proletarian cultural revolution is in essence a question of supporting or opposing Chairman Mao's proletarian revolutionary line, a question of persisting in or opposing the continuation of the revolution under the proletarian dictatorship and a question of whether or not it is necessary to carry through to the end the socialist revolution in the superstructure, including various spheres of culture. Through the study of Chairman Mao's brilliant work, "Report on An Investigation of the Peasant Movement in Hunan," we have come further to understand how to treat revolutionary new things. In the great political struggle and ideological struggle to criticize Lin Piao and Confucius, we must take a firm stand, unfurl our banner, vigorously criticize Lin Piao's crime in attacking socialist new things, repel the adverse currents of retrogression and restoration, be promoters of socialist new things and fight for the consolidation and strengthening of the proletarian dictatorship and for the consolidation and development of the tremendous gains of the great proletarian cultural revolution.

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GLORIFICATION OF SOCIALISM

Jen-min Jih-pao Article: "Socialism Is Fine"

(NCNA-English Peking, Jun. 22, 1974)

the "people's daily" recently had an article entitled "socialism is fine" by liu hsi-chang, vice-chairman of the peking municipal trade union council. the article, which appears in the paper's special column "workers, peasants and soldiers are the main force criticizing lin piao and confucius", criticizes lin piao for following in the footsteps of confucius in preaching "restrain oneself and return to the rites" for the purpose of restoring capitalism. it reads in part as follows:

the lin piao anti-party clique had bitter hatred for the dictatorship of the proletariat and socialism. it wantonly attacked the dictatorship of the proletariat and negated the great proletarian cultural revolution. in its programme for a counter-revolutionary armed coup d'etat, "the outline of 'project 571'", the clique slandered the vigorous progress of socialist construction during the cultural revolution, alleging that "crises are looming everywhere" and "the national economy has been stagnant for a decade or more". they feverishly spread such lies as "present life is worse than the past".

however, a crow's wings cannot overshadow the sun and socialism can never be toppled by abuses. we working people suffered heavy oppression at the hands of imperialism, feudalism and bureaucrat-capitalism in the old society; we keenly know the happiness of the new society. now that we are armed with marxism-leninism-mao tsetung thought and have greatly raised our consciousness of class struggle and the two-line struggle, we can distinguish fragrant flowers from poisonous weeds and see clearly what is up in the sleeves of lin piao and confucius.

before liberation when political power was in the hands of landlords and the bourgeoisie, the working people suffered exploitation and oppression and lived in utter misery, without personal freedom. capitalists could beat and scold workers and fire them at will. many workers were massacred and working people's families broken up.

it is chairman mao who led the chinese people in making revolution and overthrowing the three big mountains that weighed on our backs -- imperialism, feudalism and bureaucrat-capitalism. the working class was emancipated politically and has become the leading class of the country. tens of thousands of workers and poor and lower-middle peasants have during the cultural revolution been promoted to leading party and government posts at various levels. the working people have their representatives in leading state organs at various levels. responding to our great leader chairman mao's call "the

working class must exercise leadership in everything," peking workers, along with men of the people's liberation army, organized mao tsetung thought propaganda teams during the cultural revolution to station in places where intellectuals are predominant in number. they thus mounted the political stage of struggle-criticism-transformation in the superstructure. this is a great pioneering endeavour in the proletarian revolution and a new chapter in the annals of china's working class movement.

since liberation, particularly during the cultural revolution, chairman mao's proletarian revolutionary line has taken deep root in the hearts of the people. the socialist enthusiasm of the masses has been brought into full play and the socialist cause is ever more flourishing.

let us see the changes in peking before and after liberation.

peking produced no steel before liberation. it now turns out ten times as much steel a year as the whole country did in 1949. no bicycles and machine tools were made before 1949. now it makes tens of thousands of motor vehicles, motorcycles and tractors, and more than 10,000 machine tools a year. compared with 1949, output of pig iron rose 69-fold, coal more sixfold, electricity nearly 60-fold, coke 59-fold and cement nearly 37-fold.

before liberation, only 49 tram-cars and 5 buses ran on a few routes totalling 41 kilometres in length. the city now has more than 2,000 buses and trolley-buses, and the bus routes total over 1,000 kilometres, excluding long-distance routes.

the total floor space of buildings in the capital is now more than treble that of old peking.

agriculture was backward in the peking area before liberation. there was not a single reservoir, pump well or pumping station. grain yield was low and the poor and lower middle peasants had to flee their home villages, go begging or sell their children because of ruthless exploitation by landlords and of natural calamities. more than 300 reservoirs of all sizes, 20,000 pump wells and nearly 6,000 pumping stations have been built in the peking area since liberation. many fields give stable, high yields irrespective of drought or excessive rain. the area has had good harvests for 12 years in a run. total grain output has increased 4.7-fold compared with 1949.

peking's expanding industry and agriculture give rise to brisk trade and improved standards of living. peking workers lived a miserable life in the old society like workers elsewhere in the country. they toiled for the capitalists, but could hardly make both ends meet. they were kicked out of the factory when they were aged and weak. many died of hunger and cold.

things were entirely different after liberation. everybody now has work to do. workers' working and living conditions are daily improving. there is a world of difference between the new and old society.

under the leadership of chairman mao and the party central committee, education has made rapid progress, particularly during the cultural revolution. practically all children of the working people, who could not afford to go to school before, are now at school. many workers, peasants and soldiers have entered college. this was something they dared not dream of in the past.

health and medicine, too, show rapid advances. the days when workers were denied medical care or even buried alive in mass graves by capitalists or gang masters are gone forever. peking now has over 2,000 medical and health establishments. all enterprises have their own clinics and the countryside has the cooperative medical service and a large number of barefoot doctors.

we are elated at the great success our socialist motherland has achieved in such a short period under the wise leadership of chairman mao and the party. but lin piao, an agent of the landlord class and the bourgeoisie, had bitter hatred for all this. he and his like wanted to restore their lost paradise and once again sit on the backs of the labouring people. but they will never succeed. "only socialism can save china." it was only under the wise leadership of chairman mao and the party and under the guidance of chairman mao's revolutionary line that the chinese revolution succeeded.

like all representatives of the reactionary classes in history, lin piao was a worshipper of confucius. they all upheld retrogression, old order and restoration, and opposed progress, change and revolution. however, none of them can change the general trend of historical development. those who attempted to turn the wheel of history back will come to no good end. the socialist cause is advancing triumphantly. we are determined to study hard and fight to carry the criticism of lin piao and confucius through to the end.

CRITICISM OF "TRIMETRICAL CLASSIC"

Jen-min Jih-pao Features Criticism of Old-Time Children's Primer

(NCNA-English Peking, Jun. 21, 1974)

the "people's daily" recently gave frontpage prominence to reports on the criticism of "san tzu ching", an old-time children's primer which spread the doctrines of confucius and mencius, by shanghai steel workers and peking residents.

in a short commentary entitled "a creation", the paper hailed this criticism as "a good experience developed by the revolutionary masses for deepening and popularizing the movement to criticize lin piao and confucius".

"san tzu ching", written in tri-character verses, is believed to have been first edited by wang ying-lin, a scholar of the sung dynasty who was a faithful devotee of confucius and mencius. later it was continually worked on with new additions by feudal scholars through the ming and ching dynasties, and was revised in 1928 under the reactionary kuomintang rule. one of the popular textbooks used for centuries from the sung dynasty onward, "san tzu ching" was designed to indoctrinate the children and labouring people with the reactionary ideas of confucius and mencius.

it was rife with the idealist theory of apriorism, the idealist conception of history and such feudal moral and ethical precepts as loyalty, filial piety, chastity and righteousness. since it was easy to read, its pernicious influence spread far and wide.

the "people's daily" commentary points out: it is very useful and necessary to bring such stuff to light and use marxism as a weapon to analyse and criticize it and eliminate its poisonous influence. while encouraging professional theoretical workers to write good critical articles, we should organize the masses of workers, peasants and soldiers to criticize lin piao's revisionist line and the doctrines of confucius and mencius in various ways. only thus can we make a clean sweep of the influence of revisionism and that of the ideologies of the bourgeoisie and all other decadent reactionary classes and ensure the dominance of marxism-leninism-mao tsetung thought in all ideological spheres.

workers of the no. 2 workshop of the shanghai no. 5 iron and steel plant began criticizing "san tzu ching" in the current movement to criticize lin piao and confucius. supported by the workshop general party branch, the criticism proceeded with the marxist study groups of various sections as the backbone.

they criticized the reactionary concepts of philosophy, history, education, ethics and code of conduct embodied in "san tzu ching".

workers of the raw materials section studied engels' "anti-duhring" and "ludwig feuerbach and the end of classical german philosophy" and chairman mao's article "talks at the yenan forum on literature and art". they also studied "the history of chinese philosophy", "historical records" and other books on history.

in criticizing the first sentence of "san tzu ching" -- "a man is good at his birth" -- the workers recalled that mencius preached such fallacy when the declining slave-owning class was heading for its doom. his aim was to negate class struggle, cover up class contradictions and oppose slave uprisings. they pointed out: in class society, love and hatred should be judged by a class criterion. in old china, the landlords and capitalists often put up a "benevolent" facade to oppress and exploit the labouring people. while preaching "loyalty which means treating people with benevolence , ..." lin piao plotted in a dark corner to assassinate our great leader chairman mao, subvert the dictatorship of the proletariat and restore capitalism.

the communist party committee of the peihsinchiao neighbourhood in peking recently called a meeting to criticize "san tzu ching". it was attended by retired workers and cadres, primary school teachers, activists in neighbourhood work and other elderly residents. most of them read the book at their childhood. they unanimously criticized the sinister book for spreading "the theory of human nature", the "theory of inborn genius", "he who excels in learning can be an official" and other reactionary absurdities. through the criticism, they gained a deeper understanding of the fact that the doctrines of confucius and mencius formed the ideological foundation of lin piao's counter-revolutionary revisionist line.

PRIMARY SCHOOL EDUCATION

Primary School Education Expands in Northwest China's Minority Area

(NCNA-English Urumchi, Jun. 21, 1974)

primary school education has become almost universal in the vast rural and pastoral areas in an autonomous chou of the sinkiang uighur autonomous region.

the changchi hui autonomous chou today has 581 primary schools with a total enrolment of 132,000 as against 435 schools with 75,000 pupils before the great proletarian cultural revolution began in 1966. over 93 per cent of the school-age children are now at school.

located between the northern foot of the tienshan mountains and the southern edge of the kurbantongut desert, the autonomous chou is inhabited by people of hui, han, kazakh, uighur and mongolian nationalities.

the labouring people were deprived of the right to education in the old society. the government allocated large sums of money every year for expanding education in the area after liberation. but owing to interference by liu shao-chi's revisionist line, the emphasis in education before the cultural revolution was placed on "regularity" rather than on facilitating children of peasants and herdsmen to go to school. as a result, 25 per cent of the school-age children could not attend school.

the poor and lower-middle peasants and herdsmen criticized liu shao-chi's counter-revolutionary revisionist line on education and raised their consciousness in carrying out chairman mao's revolutionary line after they had taken over the management of schools during the cultural revolution. great efforts have been made to popularize five-year elementary education among children of peasants and herdsmen.

the autonomous chou sent a number of work teams to canvass the opinions of local multi-national people on how to expand elementary education. schools have been rationally distributed and flexible forms of teaching adopted in accordance with their opinions.

many schools hold classes only half a day or early in the morning and the evening. "tent schools" move with the herds in pastoral areas and there are mobile sub-schools in remote hilly regions.

the hsingfu brigade in changchi county, where minority people live scattered in a remote hilly area, has added four sub-schools. ninetytwo per cent of the school-age children are now enrolled as against 65 per cent before the cultural revolution.

in addition to government-run schools, the autonomous chou encourages communes and brigades to run schools. teachers and pupils take part in productive labour.

every minority nationality in the autonomous chou has its own teachers. the total number of minority teachers comes to 6,200, more than double the figure for 1965.

MEDICAL TEAMS

Medical Teams in Tibet

(NCNA-English Lhasa, Jun. 21, 1974)

medical teams made up of experienced doctors and nurses from shanghai municipality, kiangsu and six other provinces are cooperating with medical workers in tibet to develop medical and health work in this autonomous region.

the ministry of public health has assigned these medical workers to work in tibet for a certain period by rotation. tibet was extremely backward in medical and health work under serfdom. tremendous efforts have been made under state guidance to develop culture, education, science and medicine in the region since liberation, particularly since the abolition of serfdom. medical and health organizations have been set up at all levels, from the autonomous region down to the communes and production teams, medical schools established and medical workers of tibetan nationality trained. the sending of experienced doctors and nurses from other parts of the country to work in tibet is a further step to extend local medical service.

the first group of eight medical teams arrived in tibet last autumn. most of the over 400 medical workers on these teams are professionals from major hospitals, medical colleges or scientific institutes in shanghai, kiangsu, hunan, hupeh, honan, shantung, liaoning and szechwan. they brought with them the warm solicitude of chairman mao and the party central committee and the class fraternity of the people in those areas for the million emancipated serfs in tibet. and they have received a warm welcome from the local people.

over the last ten months, these medical teams have made rounds of towns, villages, animal husbandry areas, factories and mines in the lhasa, loka, shigatse, nagchuka, chamdo and other areas. some work at county hospitals in areas 4,000 metres above sea level and have helped form medical networks expected to radiate from these hospitals to the surrounding rural and pastoral areas.

the teams also lend a hand with the work of the medical schools in various areas. they have compiled teaching texts based on the concrete conditions on the tibet plateau and have given advanced training, through special courses or individual tutoring, to 1,200 local medical workers, most of them being tibetans, who had received rudimentary or secondary medical education. the visiting doctors, on their medical rounds, have trained large numbers of tibetan barefoot doctors for production brigades.

altogether, the medical teams have handled 400,000 cases, including 4,000 surgical operations, and saved over 300 patients of critical cases, in clinics or on medical rounds. they have helped improve local hygienic conditions. they also give physical check-ups in factories and mines, prevent endemic and common diseases, and collect data for research in mountain sickness and other peculiar ailments. a special conference was called recently by the health bureau of the tibet autonomous region to sum up and share the experience of these medical teams.

in response to chairman mao's call "in medical and health work, put the stress on the rural areas", members of the medical teams have excelled in serving the local people. they travel on horseback in high mountains despite altitude sickness and have learned to speak the tibetan language.

the activities of the medical teams have been marked by sentiments of national unity and proletarian solidarity. when the hupeh medical team was touring the tramu area deep in mountain forests, its members found that eye diseases had a fairly high incidence there. thereupon, they pitched tents to offer treatment and in two months' time performed operations for 30 cases of cataract, restoring eye-sight to the patients.

a sub-division of the szechwan team chanced upon an old woman named kalzang drolma whose head was weighed down by a large tumour on her right cheek. she described to the medical workers how she had contracted it more than 30 years ago and condemned the cruelties of serfdom. with strong proletarian feelings, members of the medical team made a careful operation that lasted three hours to remove the tumour. in the course of the operation, the patient needed an urgent blood transfusion and several doctors and nurses promptly donated their blood. when kalzang drolma was discharged, she clasped the hands of the medical workers and wished chairman mao long life.

phurtse, a former poor shepherdess in tungfeng (east wind) commune, sopa district, was in difficult labour. upon learning of this, an obstetrician on the liaoning medical team rushed to her home that very night and, by the light of electric torches and candles, performed a caesarian section and brought both mother and baby to safety. to show her gratitude, phurtse asked the doctor to name the infant. after some discussion, all present agreed that she should be named "hsining", a short form for "tibet-liaoning", to show that the people of tibetan and han nationalities are linked heart to heart.

Peking Mobile Medical Team Serves Peasants, Herdsmen in Northwest China Area

(NCNA-English Lanchow, Jun. 22, 1974)

the peasants and herdsmen of various nationalities in the kansu corridor, northwest china, highly appreciate the efforts made by a mobile medical team from peking to improve local health work.

the medical team came to work in this part of kansu province, which is flanked by high mountains and deserts, four years ago. following chairman mao's instruction "in medical and health work, put the stress on the rural areas", the medical workers brought with them the kind attention of the party for local herdsmen and peasants. they conducted general surveys of diseases in densely populated villages and, despite difficulties, toured villages in the depth of the deserts and remote mountain areas to give treatment.

with a township postman as their guide, some members of a sub-division of the medical team made a special trip by camel to a production brigade situated deep in the patanchilin desert. the journey took two days. local herdsmen were moved to tears to see their arrival. though the herdsmen there live scattered in grazing centres score of kilometres apart, the medical workers treated every patient among the herdsmen during their 56-day stay in the brigade. despite inadequate facilities, they successfully removed an ovarian cyst for a woman and treated burns for a child. their whole-hearted service won warm praise from local people.

when touring the sungshan people's commune in a tibetan autonomous county last july, the medical workers chanced upon a 64-year-old poor peasant woman of tibetan nationality, who had a huge ovarian tumour for many years. she was old and weak, and had great difficulty in breathing and moving about. she also suffered from bronchopneumonia, arteriosclerosis, high blood pressure and other troubles. the peking medical workers first gave the pain-ridden woman careful and comprehensive examinations. they then discussed how the tumour should be dealt with, and worked out an operation plan, taking into account every difficulty that might arise. in a simply-equipped room, they removed an ovarian tumour weighing 15.5 kilograms. after the operation the patient was in a state of shock and her blood pressure dropped. she later contracted pneumonia. the medical workers, who had prepared for any eventuality, did their best to save her. after 56 days of careful treatment the woman was brought to safety. when she was discharged from the hospital: she said with tears of happiness in her eyes: "it is our great leader chairman mao who has given me a new lease of life."

in line with the principle of "putting prevention first", the peking medical team has helped local people launch health campaigns centred on eliminating insect pests and infectious diseases. the medical workers have guided the people in improving latrines and animal sheds, and digging wells and ponds that meet hygienic requirements. helped by medical workers, the peasants and herdsmen in the changyi area improved more than 3,000 ponds and wells and 90,000 latrines. the incidence of infectious diseases in the wuwei area in august-october last year was 30 per cent lower than in the same period of 1972. the number of out-patient cases handled by the hospital dropped by 12 per cent.

the medical team has also helped train barefoot doctors from among local poor and lower-middle peasants and educated young people to consolidate and develop the rural co-operative medical service. at mass meetings or short-term study classes, the medical workers publicized chairman mao's line on health work and the significance of the co-operative medical service.

the medical workers join the masses in collecting and growing medicinal herbs. they guide rural medical centres in using effective folk prescriptions and adopting new methods of combined treatment of western and traditional chinese medicine. people in the changyi area collected 100 tons of herbs in 130 kinds and made from them 230 kinds of pills, powder and salve between july 1972 and june 1973. short term courses in herbal medicine were run for barefoot doctors.

great importance has been attached to training women barefoot doctors. with the support of the county party committee peking medical workers have trained nearly 380 women barefoot doctors in wuwei county. upward of 85 per cent of the production brigades in the county now have their own women barefoot doctors.

the eye doctors on the peking mobile medical team ran 42 sessions of short-term courses in eye operation in the wuwei area. study was linked with practice. the doctors took on the trainees on their medical tours. the doctors succeeded in handling nearly 200 cataract cases with the couching method, that is, to move the cataract out of the field of vision with a needle. all sufferers regained their eyesight to varying degrees.

SMALL HYDRO-ELECTRIC POWER STATIONS

South China Autonomous Hsien Builds Small Hydro-Electric Power Stations

(NCNA-English Nanning, Jun. 21, 1974)

a minority nationality autonomous county in south china has since the beginning of the great proletarian cultural revolution built 96 small hydro-electric power stations, which supply more than 80 per cent of its villages with electricity.

the sanchiang tung autonomous county in kwangsi is a mountain area crisscrossed by rivers and streams. before liberation, the people of tung and other nationalities suffered from political discrimination and economic exploitation and were unable to make use of its abundant water resources. they began to develop production with state help after liberation. during the cultural revolution, the county leadership organized three-in-one combination groups of cadres, commune members and technicians to make a general survey of more than 340 rivers and streams in the county, and mapped out a plan for water development. a mass drive to build small hydro-electric stations followed. well over 420 minority technicians were trained at short-term classes run by the county.

the building of power stations has given a fillip to industrial and agricultural production. at present, the county has set up more than 200 small factories and workshops to repair and manufacture farm machinery, make chemical fertilizer and process farm produce. it has built 340 electric pumping stations. grain output last year was 52 per cent higher than before the cultural revolution. per-hectare yield averaged 6.15 tons, surpassing the six-ton target set in the national programme for agricultural development.

SELECTIVE TRIALS FOR 7TH ASIAN GAMES

China Holds Tennis Selective Trials for 7th Asian Games

(NCNA-English Peking, Jun. 21, 1974)

china's national tennis selective trials for the seventh asian games were held here from june 5 to 20.

the biggest tennis meet ever to be held in china, the selective trials were attended by more than 150 players from nine provinces and municipalities. some were veteran players but more than 70 per cent of the entrants were vigorous young players. in the course of the trials, they conscientiously implemented the principle "friendship first, competition second". they learned from each other to make common progress and showed fine sportsmanship. fearing no fatigue, they put up a fine performance.

on the strength of the selective trials, a team will be picked to represent china at the seventh asian games.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian National Folk Song and Dance Ensemble Honored at Peking Banquet

(NCNA-English Peking, Jun. 21, 1974)

the cultural group under the state council and the chinese people's association for friendship with foreign countries gave a banquet here this evening to warmly welcome the albanian national folk song and dance ensemble.

attending were pali karafili, leader of the ensemble and vice-chairman of the executive committee of the tirana district people's council, and mitat stringa and a. prietuli, deputy leaders, tish daija, art director, panajot kanaci, dance trainer, and piro katro, secretary-general, of the ensemble, and all members of the ensemble.

present were albanian ambassador to china behar shtylla and his wife and officials of the albanian embassy in peking.

wu teh, member of the political bureau of the central committee of the communist party of china and head of the cultural group under the state council; yu chan, vice-foreign minister; lin lin, vice-president of the chinese people's association for friendship with foreign countries; hsu yun-pei, vice-chairman of the peking municipal revolutionary committee, and wu yin-hsien, member of the cultural group under the state council, were present.

vice-president lin lin and leader of the ensemble pali karafili addressed the banquet with glowing enthusiasm.

lin lin paid warm tribute to the albanian people for the victories they had won in the socialist revolution and socialist construction under the leadership of the albanian party of labour headed by comrade enver hoxha.

"initiated by comrade enver hoxha," lin lin said, "a revolutionization movement has been carried out by the albanian people on the literary and art front in recent years, with opposition to bourgeois and revisionist influences as its main content. tremendous achievements have been won in advocating literature and art serving the workers and peasants and writers and artists going down to the grass-roots level, in unfolding literary and artistic criticism and in developing national literature and art."

"we have been overjoyed by every one of the achievements won by the albanian people," he said, "and we wish them still greater new victories in their struggle ahead."

lin lin noted: founded by comrade enver hoxha and comrade mao tsetung personally, the revolutionary friendship and militant solidarity of the people of china and albania had gone through the rigorous test of revolutionary struggle and no force on earth could destroy them.

"the albanian national folk song and dance ensemble's present performance tour of china will certainly make positive contributions to the enhancement of the revolutionary friendship and unity of the people and literary and art workers of china and albania and to the furtherance of cultural interchanges between the two countries." lin lin stated.

in his speech, pali karafili conveyed the love and esteem of the albanian people, the albanian party of labour and the albanian people's leader comrade enver hoxha to the chinese people, the communist party of china and the chinese people's leader chairman mao tsetung.

he praised the chinese people's achievements in the mass movement to deepen the criticism of lin piao's counter-revolutionary revisionist line and confucius' reactionary doctrine, in line with the resolutions of the party's tenth congress and the teachings of chairman mao.

dwelling on the albanian people's new achievements to greet the forthcoming 30th anniversary of the liberation of the motherland, pali karafili said: "under the leadership of the party of labour headed by comrade enver hoxha, the people of our country have brought about a turn of great historic significance in the 30 years and have built our country into a powerful socialist state with an advanced economy and constantly developing industry and flourishing culture, sciences and art."

in conclusion, he declared: the chinese and albanian people are revolutionary brothers fighting and winning victory together. our friendship has been continuously strengthened in our common endeavour to build socialism and our joint struggle against the common enemies -- imperialism, social-imperialism and reaction. he expressed the conviction that the ensemble's performance tour of china would be conducive to the enhancement of the great friendship and relations of genuine cooperation between the people of the two countries.

the banquet was permeated with a warm atmosphere marking the comradeship-in-arms between the people and literary and art workers of china and albania. artists of the two countries sang the albanian songs "workers of all countries, unite" and "wish our party a long life", and the chinese songs "sailing the seas depends on the helmsman" and "friendship voyage".

present at the banquet were also leading members of other organizations concerned and the china-albania friendship people's commune, and chinese literary and art workers.

CHINA AND CAMBODIA

Cambodian Friends Join Summer Harvesting in Peking

(NCNA-English - Peking, Jun. 21, 1974)

over 40 cambodian friends now in peking joined the members of the china-cambodia friendship people's commune here in their summer harvesting in the last four days.

on the morning of june 18, samdech penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, madame penn nouth and other cambodian friends came to the commune and joined the commune members in cutting wheat. chinese and cambodian friends chatted joyfully over their work, and a warm atmosphere of friendship between the peoples of china and cambodia prevailed over the wheat field. samdech and madame penn nouth and other cambodian friends inquired about the commune's production and shared the joy of the peasants in their achievements. the commune members thanked the cambodian friends for their help.

among those taking part in farm work here were also n.u.f.c. members and r.g.n.u.c. officials, including thiounn mumm, keat chhon, thiounn prasith, van piny and cambodian ambassador to china toch kham doeun.

working with the cambodian friends were ting kuo-yu, vice-chairman of the peking municipal revolutionary committee; sun hao, counseller of the chinese embassy in cambodia; and lu yi, chairman, and wang hsueh-ling, vice-chairman, of the revolutionary committee of the china-cambodia friendship people's commune.

CHINA AND COLOMBIA

Colombian Friends Leave Peking

(NCNA-English Peking, Jun. 21, 1974)

fernando mazuera, member of the house of representatives of colombia and former mayor of bogota, and his wife wound up their visit to peking and left here by air yesterday on a visit to southern china before going home.

the colombian friends arrived in peking on june 14. they were honoured at a banquet given on 18 by ko po-nien, vice-president of the chinese people's institute of foreign affairs. while in peking, they visited a rural people's commune and factory, and toured scenic spots and places of historical interest.

CHINA AND JAPAN

Jen-min Jih-pao Supports Just Struggle of Japanese People for Return of Northern Islands

(NCNA-English Peking, Jun. 21, 1974)

the "people's daily" today carries a signed article entitled "just struggle of the japanese people for the return of the four northern islands".

the article says, "of late, people of all strata in tokyo held a rally strongly demanding that soviet social-imperialism return to japan all the four northern islands immediately and unconditionally. this shows that the protracted struggle of the broad masses of the japanese people and patriots of all circles is developing in depth."

it says, "in face of the just demand of the japanese people, the brezhnev renegade clique asserts that 'the territorial problem has been solved' between the soviet union and japan, in the vain hope of writing off the problem of the return of the four northern islands and perpetuating its occupation of these islands. this arrogant attitude fully reveals the expansionist designs of soviet social-imperialism on the japanese northern territories and its ferocious features."

as is known to all, the article goes on, the soviet revisionists have for a long time turned the four northern

japanese islands into military bases for soviet expansion in the pacific, for intensified contention with u.s. imperialism and for threatening japan. taking the four northern islands as a strongpoint coordinating with other military bases in the far east, soviet social-imperialism is creating tension with redoubled efforts, making a pandemonium of the waters and airspace near the sea of japan.

the article says, "the soviet social-imperialists' unbridled expansion against and plunder of japan and the pacific with the four northern japanese islands as a base have aroused deep indignation among the japanese people whose struggle for the return of the islands and against the soviet revisionists' hegemonism and expansionism has been surging incessantly."

at a rally to demand the return of the northern territories held in sapporo, hokkaido, the northern territorial problem counter-measure association, the league of residents of chishima (the kuriles) and habomai islands, the hokkaido council for promotion of northern problem counter-measures and other japanese organizations have issued a joint statement which says, "the prerequisite to a japan-soviet peace treaty is the resolution of the territorial problem, the four islands, on the principle of a package deal without strings." dozens of hokkaido youths organized a "touring group to promote the return of the northern territories" and set out from sapporo to visit hakodate, aomori, morioka, sendai, fukushima, yamagata, akita and other cities, towns and villages where they made propaganda among the masses. along highways in hokkaido were signs saying "return to us the four northern islands exclamation" on some university buildings were slogans one of which said: "oppose soviet social-imperialism's unlawful occupation of the northern territories". the japanese national liaison council of regional women's organizations for the return of the northern territories has collected over one million signatures. at its annual convention on may 4 this year, the japanese league for the return of the northern territories adopted an action programme for 1974 which provides that meetings will be held this year in 35 cities in hokkaido to demand firmly the return of the four northern islands by the soviet revisionists. the newly founded association to promote the return of the northern territories stressed in a resolution that the return of the four northern islands is "the legitimate right of the japanese nation to restore japan's independence and sovereignty and to safeguard territorial integrity". it is also firmly opposed to the "asian collective security system" proposed by the soviet revisionists.

the article notes that the japanese government has made repeated representations with the soviet government on the return of the northern territories. recently, prime minister tanaka pointed out: "so long as the soviet union does not return the northern territories, negotiations on the conclusion of the japan-soviet peace treaty will

not start." on their part, the soviet revisionists strive hard to evade the territorial problem and even denounce the just demand of the japanese side. they went so far as to resort to intimidation by branding as "revanchists" japanese political figures both in and out of office. this fully reveals the hegemonic politics pursued by soviet social-imperialism.

the article says in conclusion, "the efforts of soviet social-imperialism to consolidate and legalize its occupation of japan's northern territories have enabled the japanese people to see through its true features. the japanese people have thus become further awakened and begun to take action in an unremitting struggle for achieving the national aspiration of recovering the northern territories."

Japanese Representatives for China-Japan Governmental Fishery Negotiations Leave Peking for Home

(NCNA-English Peking, Jun. 21, 1974)

the japanese representatives led by kazuo yasufuku left here for home by air today after taking part in china-japan governmental fishery negotiations.

they were seen off at the airport by pao kuang-tsung, deputy director of the aquatic products bureau of the chinese ministry of agriculture and forestry.

heishiro ogawa, japanese ambassador to china, was also present.

Japanese Architects Leave Peking for Kwangchow

(NCNA-English Peking, Jun. 21, 1974)

the 8-member friendship delegation of the japan-china architectural exchange association left here by air today to tour kwangchow before going home.

leader of the delegation is kakamasa yoshisaka, with ken ichiura as the deputy leader, masao shimizu as the secretary-general and masamitsu kubota as the deputy secretary-general.

among those seeing the delegation off at the airport were acting president ho kuang-chien and vice-president tai nien-tzu of the architectural society of china, and li fu-teh, council member of the china-japan friendship association.

sung yang-chu, vice-minister of the state capital construction commission, met and feted the japanese delegation while it was in peking.

the delegation arrived in china on june 11 at the invitation of the architectural society of china and visited peking and sian in the past few days.

Term of Validity of Sino-Japanese Non-Governmental Fishery Agreement to be Extended

(NCNA-English Peking, Jun. 22, 1974)

the term of validity of the sino-japanese non-governmental fishery agreement is due to expire on june 22. the fishery association of china and the japan-china fishery association have affirmed that, before the signing of a governmental fishery agreement between the two countries, the sino-japanese non-governmental fishery agreement remains valid for another year.

Chinese and Japanese Shooting Teams Conclude Friendly Contest in Peking

(NCNA-English Peking, Jun. 22, 1974)

the japanese and chinese shooting teams concluded all their friendly matches here today. of all the nine events held in the three-day contest, the japanese side won one team title and three individual titles and the chinese side won eight team titles and six individual titles.

during the contest, the marksmen of both sides made contributions to promoting the friendship between the chinese and japanese peoples and to raising the shooting standards of the two countries. both sides displayed good form in the contest which proceeded in a friendly atmosphere. the japanese shooters improved four national records in the team events of men's air-rifle, women's air-rifle, men's standard rifle 3x20 and men's free small-bore rifle 3x40. the chinese shooters beat four national records in the team events of rapid-fire pistol, free-pistol and silhouette-pistol shooting and men's standard rifle 3x20, and two individual national records in the women's air-rifle and women's standard rifle 3x20 events.

the current visit of the japanese shooting delegation led by minoru anzai has enhanced the friendship between the people and sportsmen of the two countries. this evening, the japanese delegation leader minoru anzai hosted a banquet. it was attended by chao cheng-hung, a leading member of the all-china sports federation; sun cheng-hua and yeh shu-liu, leading member and secretary-general of the chinese marksmanship association; chu tse and tsao chang-chi, leading members of other organizations concerned, and chinese shooting coaches and sharp-shooters.

yoshitoshi munakata, counsellor of the japanese embassy here, was present.

the japanese shooting delegation is scheduled to leave peking for home via kwangchow on june 24 after winding up its visit here.

CHINA AND KUWAIT

Chinese and Kuwaiti Gymnasts Give Joint Exhibition

(NCNA-English Peking, Jun. 21, 1974)

the kuwaiti and chinese gymnastics teams gave a joint exhibition in the capital indoor stadium here this evening.

the guest team was formed by seven male gymnasts. they were warmly applauded by a capacity crowd of 18,000 this evening, when they entered the arena hand in hand with the chinese gymnasts.

the joint exhibition proceeded in a cordial and friendly atmosphere. the cool-headedness, resoluteness, tenacity and seriousness shown by the young kuwaiti gymnasts left a deep impression upon the spectators. each time a gymnast finished a set of movements successfully, members of both teams would shake hands in warm congratulation.

chinese women gymnasts also joined in the exhibition.

"the performance by the gymnasts of the two countries this evening was a success," said abdul majeed e. khuraibet, leader of the kuwaiti gymnastics team, to hsinhua after the exhibition. "this kind of sports exchange is sure to enhance the friendship and understanding between the peoples and sportsmen of the two countries," he added. the kuwaiti team leader expressed the hope that gymnasts of the two countries would see more of each other in the days to come.

among the spectators were li ching-chuan and yin hsi-nan, leading members of the all-china sports federation; pai ping, a leading member of the chinese gymnastics association; and qasim omar al-yagout, charge d'affaires ad interim of the kuwaiti embassy here.

al-yagout gave a reception in the embassy here yesterday on the occasion of the kuwaiti gymnastics team's visit to china.

CHINA AND MADAGASCAR

Chinese Ambassador to Malagasy Republic Presents Credentials

(NCNA-English Peking, Jun. 21, 1974)

tien chih-tung, ambassador extraordinary and plenipotentiary of the people's republic of china, presented his credentials to general gabriel ramanantsoa, chief of government of the malagasy republic, yesterday afternoon, according to a report from tananarive.

after the presentation ceremony general gabriel ramanantsoa had a warm and friendly conversation with ambassador tien chih-tung.

present at the ceremony were foreign minister didier ratsiraka and diplomatic counsellor to the chief of government henri razafindratovo.

before the ceremony, the chinese ambassador called on foreign minister didier ratsiraka and handed him a copy of his credentials.

the ambassador arrived in tananarive at noon yesterday.

CHINA AND SYRIA

Vice Minister Chen Wei-chi Meets and Fetes Delegation of Syrian Ministry of Industry

(NCNA-English Peking, Jun. 21, 1974)

chen wei-chi, chinese vice-minister of light industry, this evening met with the delegation of the ministry of industry of the syrian arab republic led by engineer abdel latif kutait, general director of the union of textile industry. they had a cordial and friendly conversation.

after the meeting, vice-minister chen wei-chi gave a dinner in honour of the syrian guests.

syrian ambassador to china jabr al-atrash was present on the occasions.

present also were leading members of chinese departments concerned tien jen-chieh and wang chen-chien.

the syrian delegation arrived here yesterday evening on a friendly visit to china.

CHINA AND TRINIDAD AND TOBAGO

Joint Communique on Establishment of Diplomatic Relations between the People's Republic of China and Trinidad and Tobago

(NCNA-English Peking, Jun. 21, 1974)

the government of the people's republic of china and the government of trinidad and tobago, through their specially appointed representatives meeting in new york, have held friendly consultations concerning relations between the two governments and the two peoples.

both governments confirm their adherence to the principles of mutual respect for sovereignty and territorial integrity, of non-interference in the internal affairs of each other, of equality and of mutual benefit, and consider that the development of relations between the two countries on the basis of these principles will be to the mutual advantage of the two countries and of their peoples.

accordingly, the government of the people's republic of china and the government of trinidad and tobago, in conformity with their common desire to develop friendly relations and cooperation between their two countries, have decided to establish diplomatic relations at the ambassadorial level as from this date.

(signed) chuang yen
acting permanent representative of the people's republic of china to the united nations, ambassador extraordinary and plenipotentiary

(signed) e. seignoret
permanent representative of trinidad and tobago to the united nations, ambassador extraordinary and plenipotentiary

new york, 20 june 1974

Jen-min Jih-pao Acclaims Establishment of Diplomatic Relations between China and Trinidad and Tobago

(NCNA-English Peking, Jun. 23, 1974)

the "people's daily" devotes its editorial today to greeting the establishment of diplomatic relations between china and trinidad and tobago. the editorial reads:

the government of china and the government of trinidad and tobago have, through friendly consultations, decided to establish diplomatic relations at ambassadorial level. this fully conforms to the interests of our two peoples and reflects their common aspiration. we are gratified with the event on which we extend our warm congratulations.

trinidad and tobago is a rich and beautiful country. to win national independence, her industrious and valiant people have carried out a protracted struggle against imperialism and colonialism. after winning independence in 1962, the people of trinidad and tobago have persisted in their resolute struggle to safeguard national independence and state sovereignty, protect their national resources and develop their national economy, and have constantly achieved new successes. in international affairs, trinidad and tobago supports the just struggle of the third world countries and has made her contributions especially in promoting the cause of unity among the caribbean countries against hegemonism.

drastic changes are taking place in the world today and the people are marching on. the awakening and growth of the third world has become a major event in the international relations of our epoch. the countries of latin-america and the rest of the third world are daily strengthening their unity in their common struggle against imperialism and hegemonism, and playing a more and more important role in international affairs.

the chinese government has always held that all nations, big and small, should be equal. we are firmly opposed to the hegemonism and power politics of the big powers -- the big and the strong bullying the small and the weak, and the rich oppressing the poor. normal relations should be established among nations in line with the five principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and peaceful coexistence. it is on the basis of these principles that china has established diplomatic relations with more and more latin-american countries.

both china and trinidad and tobago belong to the third world. in the protracted struggle against imperialism and colonialism, our two peoples have always supported

and encouraged each other. at the 26th session of the u.n. general assembly in 1971, the representative of the trinidad and tobago government voted for the restoration of china's legitimate rights at the united nations. today, diplomatic relations has been formally established between china and trinidad and tobago. this will open broad prospects for the further development of the friendly relations of cooperation between our two countries and the strengthening of the friendship between our two peoples.

we sincerely wish that the friendship between the chinese and latin-american peoples will develop from day to day.

TERRITORIAL WATERS

Mexican Vice Foreign Minister Stresses 200-Mile Maritime Rights of Third World Nations

(NCNA-English Mexico City, Jun. 20, 1974)

ruben gonzalez sosa, vice-minister of foreign affairs of mexico, has emphasized that the third world countries should enjoy the 200-mile maritime rights, according to press reports here.

he made the statement yesterday in a press interview on the third u.n. conference on the law of the sea.

he said that in a certain way, imperialism reveals itself most clearly and thoroughly on the question of maritime rights; moreover the sea is still governed by purely colonialist rules. he pointed out that developing countries are waging a struggle to shatter the traditional concepts so that the sea will no longer be a free area where great powers can do as they please.

gonzalez pointed out that the new concepts of the economic zone or the patrimonial sea proposed by the third world countries is that each coastal state has the recoverable and exclusive right to the exploitation, preservation and development of their marine resources -- renewable and non-renewable -- in the sea-bed and the sub-soil thereof up to 200 miles.

he said that the big powers not only catch fish on the high seas but also exploit the resources of other countries. it appears that the big powers like the united states and the soviet union do not want changes and on the basis of the out-dated notions and principles, disregard the third world countries' calls for equality and justice.

Panamanian Paper Calls for Third World United Efforts to Defend Maritime Right

(NCNA-English Panama City, Jun. 21, 1974)

in face of the expansionist moves of the superpowers, the countries of the third world should be united at the third u.n. conference on the law of the sea to defend their sovereign interests, stresses the panamanian paper "matutino" today in an editorial entitled "for a new law of the sea".

referring to the prospects of the u.n. conference, the editorial points out: "there exist deep diplomatic differences between the countries of the third world and the big industrialized powers."

there will be confrontation between the latin american thesis of 200-mile maritime right and the proposal for narrow national jurisdiction areas, the editorial says.

the thesis of 200-mile maritime right "maintains that the latin american countries have the right to extend their sovereignty and maritime jurisdiction as a means to guarantee the resources and riches that are vital to the development of their nations and their people," it says.

the existing law of the sea is obsolete and a new legal structure is required in this respect, it stresses. this task should be accomplished on the basis of justice, equality and respect for the peoples "without the prevalence of disequilibrium imposed on the weak and developing countries by the strong and developed nations simply because they have power and big fleets to occupy the seas and their resources."

while the superpowers are making expansionist moves on the seas, "the third world must form a united front at the third conference on the law of the sea so that the results of the conference will not minimize its sovereign interests", the editorial says.

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****
* NATIONAL *
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SOCIALIST LITERATURE AND ART

Molding the Models of Proletarian Heroes Is the Basic Task of Socialist Literature and Art

by

Ch'u Lan (初瀾)

(Peking Jen-min Jih-pao June 15, 1974)

Molding the models of proletarian heroes is the basic task of socialist literature and art. This is a programmatic combat task put forth by the proletariat in the process of the revolution of literature and art for implementing Chairman Mao's proletarian revolutionary line in literature and art.

The facts of class struggle in the sphere of literature and art tell us that the class whose representative figures dominate the center of the literary and art stage exercises dictatorship in the sphere of literature and art. Therefore, taking the heroic figures of which class as the center of the literary and art stage has all along been the focal point of the struggle between the two classes and the two lines on the literary and art front.

Since the founding of the People's Republic of China, our struggles against Liu Shao-ch'i's counter-revolutionary revisionist line in literature and art and against the Lin Piao anti-Party clique in literature and art have been most violent on this point. Under the control of the counter-revolutionary revisionist black line in literature and art, literature and art neither distinguished the workers, peasants and soldiers, nor molded the heroic images of the proletariat, but let emperors and princes, generals and ministers, talented scholars and beauties, monsters and freaks dominate the stage. Literature and art was not a combat weapon for consolidating the dictatorship of the proletariat but had become the tool of Liu Shao-ch'i and company for fabricating counter-revolutionary public opinion for restoring capitalism. Isn't this a strange phenomenon in the socialist new China under the dictatorship of the proletariat?

The economic base of society has already been transformed into a socialist one but the department of literature and art, which is one of the superstructures serving this base does not conform with it. This phenomenon can never be allowed to continue. In order to consolidate the dictatorship of the proletariat and prevent capitalist restoration, the proletariat has raised the combat banner of revolution in literature and art, launched a bold attack against the counter-revolutionary revisionist black line in literature and art and clearly pointed out that the basic task of socialist literature and art is to mold the models of proletarian heroes. Inspired by this combat task, the broad masses of revolutionary literary and art fighters have finally scored brilliant results through arduous struggle. One group of revolutionary model plays are born after the other with colossal and perfect heroic figures of the proletariat majestically and magnificently standing on the socialist literary and art stage. A hundred flowers of socialist literature and art are thriving and blooming beautifully. This is a victory for Chairman Mao's revolutionary line in literature and art.

The workers, peasants and soldiers have become the masters of the stage, while emperors and princes, generals and ministers, demons and freaks have been driven off the stage. The proletariat has exercised dictatorship over the bourgeoisie on the stage and this is a profound revolution. The proletariat and the broad masses of the people are of the opinion that this great change has opened up a phase of new life and that the situation is excellent, but the bourgeoisie and its representatives think that with "propriety destroyed and music ruined," the situation is "terrible." They vigorously oppose the molding of models of proletarian heroes and maliciously direct the spearhead of attack against the basic task of socialist literature and art. Some people openly leap forth and talk nonsense saying that it is "improper" to take the molding of models of proletarian heroes as the basic task of socialist literature and art. They stand truth on its head and start the rumor that the current literary and art creation has suffered because of "the theory of the basic task." This represents a frantic counter-attack launched by the overthrown landlord and bourgeois classes against the proletarian revolution in literature and art and is a repulsive performance of the vain attempt to turn back the wheel of history.

"Is it improper"? In the past thousand years, in order to firmly establish and consolidate their ideological domination and push their political line, the exploiting classes invariably strove to embellish the ideal figures of their class in the literary and art works and on the stage, so as to propagate the political views, social consciousness and moral concepts of their own class. Taking a sweeping view of the history of literature and art of mankind, which of the exploiting classes is not like this? On the old stage of China, the emperors and princes, generals and ministers, talented scholars and beauties have been eulogized as "heroes" for several centuries. In the imperialist and social-imperialist theaters, the domination of the stage by knights and aristocrats, lords and ladies, young lords and ladies has become the "eternal and immutable" "law of the stage." Aside from the exposure and criticism made by the proletariat, have the landlord and bourgeois classes ever said "no" to this reversal of history? Which of their spokesmen has ever said that "it is improper"?

Nowadays, when the proletariat sharply points out that the molding of models of proletarian heroes is the basic task of socialist literature and art so as to implement the dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art, some people hastily clamor that "it is improper." Isn't it very obvious the interests of which class this argument supports? In saying that "it is improper," they also mean that "the name is not correct." In order to practice restoration and retrogression, Lin Piao and company imitate Confucius' tone in calling for "rectification of name" and vain attempt to use the "proper title" which conforms with the interests of the exploiting classes to "rectify" the objective reality which has already been developed. In order to let emperors and princes, generals and ministers, talented scholars and beauties who have been driven off the stage once again mount the stage and restore the dominant position of the landlord and bourgeois classes on the literary and art stage, those people who dream to "revive states that have been extinguished, restore families whose line of succession has been broken and call to office those who have retired into obscurity" on the literary and art stage have also picked up the tattered banner of "rectification of name" to oppose the domination of the center of the literary and art stage by the models of proletarian heroes.

However, in the views of the proletariat, what they call "correct" is actually "evil." If socialist literature and art were required to abolish the basic task of molding models of proletarian heroes, it could not implement the dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art and would take the evil path of revisionism. This definitely cannot be permitted. Chairman Mao has pointed out, "If you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletarian writer or artist, you will eulogize not the bourgeoisie but the proletariat and the working people: it must be one or the other." On the question of which class literature and art should eulogize and the heroic images of which class should be molded, there has at all times been an acute struggle between the two classes and the two lines. The more zealously the enemies oppose this basic task, the more this shows the importance of molding the models of proletarian heroes and reveals that it is what the class enemies are most scared of. Therefore, we must enthusiastically mold the models of proletarian heroes and let the heroic figures of workers, peasants and soldiers firmly dominate the stage.

The proletariat is the most revolutionary and advanced class in history. The proletarian heroic characters are the representatives of their class. They ardently love the Party, Chairman Mao and socialism and possess lofty communist ideals and a high awareness of class struggle and the two-line struggle. They take root in the masses, trust the masses and rely on the masses, and are vigorous and resolute fighters who lead the masses in fighting against the class enemies. There are thousands of heroic figures in life who are radiant and heart-stirring. But "life as reflected in works of literature and art can and ought to be on a higher plane, more intense, more concentrated, more typical, nearer the ideal and therefore more universal than actual everyday life." The models of proletarian heroes in the revolutionary model plays are molded in accordance with this principle of typification taught by Chairman Mao. In order to accomplish the basic task of socialist literature and art, it is necessary to seriously study

the experience gained in the creation of revolutionary model plays, make use of the method of creation based on the combination of revolutionary realism with revolutionary romanticism, and through the path of typification, bring out the positive characters from among all characters, make prominent the heroic figures from among the positive characters, bring out the principal heroic character from among the heroic figures and enthusiastically adopt a thousand and one ways to mold the colossal and perfect models of proletarian heroes.

Those people who oppose the basic task of socialist literature and art have also fabricated other strange stories and weird talks about the molding of heroic images. They have brought forth once again the hackneyed tune that it is necessary to portray the vacillation of heroic figures which was once propagated by the representatives of the black line in literature and art, and talked nonsense saying that "without vacillation, there can be no progress." "Vacillation" has thus become the pre-requisite of progress. What kind of logic is this? This is the out-and-out logic of the renegades. We all know that "vacillation" in politics is question of political stand. The process of the progress and development of proletarian heroes is the process of raising their awareness and developing their abilities in the practice of struggle for implementing the great revolutionary goal of communism under the guidance of Marxism-Leninism-Mao Tsetung Thought and is definitely not any process of constant "vacillation." Linking up the proletarian heroes with "vacillation" is the greatest insult to the heroic figures.

Li Yü-ho's heroic spirit marked by his "courage and strength" cannot be separated from his broad communist mind of "fighting all his life for liberation." Yang Tzu-jung is able to "have the strong resolution and great strength in fighting against the evil spirits for the people" because he "has in his mind the morning sun that can resist the severe cold and melt the ice and snow" and Mao Tsetung Thought has given him boundless strength. No matter what difficult situations they are in and even when they are faced with the severe test of life and death, they are full of revolutionary faith in victory, are high in spirit and have never had the slightest vacillation. "They would rather break their muscles and bones than turn back." This is the sonorous reply which the proletarian heroes give the enemies at the critical test of life and death.

Certainly, in order to make prominent the revolutionary determination of the principal heroic characters, the revolutionary model plays have also depicted certain renegades who cannot pass the ordeal. Wang Lien-chü in "The Red Lantern" is one. However, these figures can only present a contrast to the heroic characters and basically cannot be taken as the heroes in the revolutionary literary and art works. If these vacillating renegades were depicted as principal characters and were allowed to occupy the center of the stage, then wouldn't socialist literature and art degenerate into bourgeois and revisionist literature and art? Wouldn't the proletariat have to give up the stage to the bourgeoisie? What is the aim of those who advocate the depiction of "vacillating" heroes? Isn't it very obvious?

While advocating the depiction of the "vacillation" of heroes, these people also frequently advocate the depiction of the "shortcomings" of the heroic figures. They always try their utmost to oppose the molding of colossal and perfect heroic images and hold that only through portraying the "shortcomings" of the heroic figures can the heroic figures be revealed as "real and credible." What is the intention in spreading these fallacies? When laid bare, it is to adopt deceptive means to turn all the heroic characters (including the principal heroic figures) in our literature and art into images with shortcomings--and even riddled with holes--so that they will become "people in the middle" and "backward characters" who cannot embody the lofty proletarian ideals or serve as models for the broad masses of the people to learn from. This is a despicable trick to remove the ultimate cause of trouble by opposing the molding of the images of proletarian heroes.

It must be known that in their literary and art works, the landlord and bourgeois classes adopt various artistic means to embellish their ideal "heroic" figures in a thousand and one ways and sometimes may even go as far as to deify them. Please look, what shortcomings has Hai Jui got under their pen? What shortcomings has Wu Hsün got under their pen? What is more, under their pen, Kuan Yü, the obstinate defeated general who frequently committed military mistakes, has been depicted as a scholarly general who diligently studies "The Spring and Autumn Annals" and has all along remained loyal to "the sworn brothers of the peach orchard." What shortcomings have been depicted of this image who has been worshipped as god by the landlord class? What is the attitude of those people who want us to portray the shortcomings of the principal heroic character toward all these? They not only do not object, but also double their approval. What is their stand and what is their intention? Isn't it very obvious?

In opposing the basic task of socialist literature and art, another tactic used by these people is to smear our proletarian heroes as having "only general character without individual character." This is an altogether calculated slander. Marxism deems that general character and individual character constitute the unity of opposites. "General character is contained in every individual character; without individual character there can be no general character." The heroic models in the revolutionary model plays are generalized from actual life. They focally manifest the outstanding qualities of the proletariat as "most far-sighted, fair, square and thoroughly revolutionary." However, because all people follow different paths of life, and what they have actually gone through and the conditions of their struggles are also at variance, they have their unique and clearcut individual character. The revolutionary model plays start from actual life, and by means of highly artistic generalization, have profoundly revealed specific personalities in specific environments.

While both are cadres in the basic-level unit in the period of socialist revolution, Fang Hai-chen's personality and temperament are different from those of Chiang Shui-ying. While both are proletarian fighters in the period of the second revolutionary civil war, K'o Hsiang, the Party representative who fights on Tuchüan Mountain and Hung Ch'ang-ch'ing, the Party representative who fights in Hungyün Village are again markedly

different in personality and temperament. All heroic models in the revolutionary model plays have attained a harmonious unity of general and individual character and the audience definitely will not mix them up.

Those people who slander our heroic figures as having only general character but no individual character do not find the models of proletarian heroes molded in the revolutionary model plays in any way pleasing to their eyes. They start from their gloomy mentality and invariably want to disarray the heroic figures and think that only in this way can the figures embody "individual character" and conform with their own "taste." In fact, what they want is basically not the individual character of the proletariat but the human nature of the bourgeoisie.

In the process of creating the revolutionary modern Peking operas "The Red Lantern" and "Taking Tiger Mountain by Strategy," the class enemies deliberately take away the class nature of the proletarian heroic figures in a vain attempt to use the human nature of the landlord and bourgeois classes to vilify the heroic characters and sabotage the revolutionary model plays. Under the pretext of depicting the "individual character," they forcibly cram Li Yü-ho with such decadent verses as "a torrent of tears" and "has a filial son ever become traitor to China" and distorts Li Yü-ho as a character who "hides here and there." They also vigorously play up Yang Tzu-jung's "airs of a bandit" and let him hum pornographic tunes as he goes up the mountain. After he has gone up the mountain, he mixes with the local bandits and behaves exactly like a "bandit." These base tricks have encountered complete failure. Now, some people again use the depiction of "individual character" as a pretext and vainly attempt to impose the human nature and human feelings of the landlord and bourgeois classes on the proletarian heroes. This has fully bared their repulsive features in stubbornly objecting to the molding of models of proletarian heroes.

Back in the days when the proletariat front mounted the political stage, Engels pointed out that proletarian literature and art had to "eulogize the stubborn revolutionary proletarians who lord it over the world." If it is said that the proletarian literature and art in the days of Marx and Engels was still at the budding stage, then, in 1942, after Chairman Mao systematically put forth the proletarian revolutionary line in literature and art, and in particular during the proletarian revolution in literature and art in the past decade, socialist literature and art had made great headway.

The deepening and development of the revolution in literature and art have aroused the fear and hatred of class enemies at home and abroad. They object to taking the molding of models of proletarian heroes as the basic task of socialist literature and art and once again put forth the counter-revolutionary revisionist fallacies in literature and art which have already been discredited by criticism to deceive people. This is the inevitable reflection of class struggle, and there is nothing strange in this connection. The struggle between restoration and counter-restoration on the

literary and art stage is protracted and tortuous and at times very acute. As long as there are classes, the struggle will not cease and one of the focal points of the struggle is still the question of what kind of people to eulogize and the heroic images of which class to mold. In the course of deepening and developing the movement to criticize Lin Piao and Confucius, we must severely criticize the reactionary program of Lin Piao who imitated Confucius in "subduing one's self and returning to propriety" in a vain attempt to restore capitalism and its various repercussions and manifestations in the sphere of literature and art. We must insist on revolution and progress, oppose restoration and retrogression, strive to mold colossal and perfect models of proletarian heroes, firmly occupy the socialist literary and art stage and fight to accomplish the glorious task entrusted us by history!

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SONGS

Sing Aloud and Advance in Quick and Big Strides

- comments on and introduction to "New Battle Songs" Vol. 3

by

I P'ing (易平)

(Peking Jen-min Jih-pao, June 15, 1974)

As we commemorate the 32nd anniversary of the publication of Chairman Mao's "Talks at the Yenan Forum on Literature and Art," the third volume of "New Battle Songs" selected and compiled by the leading group in literary and art creation of the cultural group under the State Council has come forward to meet the masses. This is another group of new songs composed by the broad masses of professional and amateur composers through following Chairman Mao's revolutionary line in literature and art and diligently studying the experiences gained in the creation of revolutionary model plays.

In the third volume of "New Battle Songs," in addition to republishing the song of the Red Army -- "Three Main Rules of Discipline and Eight Points for Attention," five Hunan revolutionary folk songs and five Kiangsi revolutionary folk songs, 113 new songs composed in recent years have been selected for compilation. These new songs have a clearcut spirit of the time and are strong in militancy. They are prominently featured by their opportune reflection of the vigorous development of the present movement to criticize Lin Piao and Confucius.

The third volume of "New Battle Songs is published at a time of the in-depth development of the movement to criticize Lin Piao and Confucius, and has a realistic combat role in coordination with this important political and ideological struggle. As the combat weapon of the proletariat to counter-attack the bourgeois reactionary trends of thought on the ideological and cultural battlefield, it has unfurled its banner and sounded the bugle. In what to eulogize and what to oppose, its class tendency is very sharp and distinct.

Irreconcilable to the criminal aim of Lin Piao who followed the example of Confucius in "subduing one's self and returning to propriety" and vainly attempted to negate the great proletarian cultural revolution and plot a capitalist restoration, the writers of the poems and songs in the third volume of "New Battle Songs" use the songs to vociferously denounce with great enormous righteous indignation the Lin Piao anti-Party clique and counter-attack the reactionary ideological trend to restore capitalism. Full of revolutionary heroism, they eulogize the brilliant fruits of victory of the great cultural revolution, the correct leadership of Chairman Mao and the Party Central Committee, Chairman Mao's revolutionary line which guides

hundred millions of people from victory to victory, and the great mother land which has been baptized in the battle of the great proletarian cultural revolution. The songs published in this volume--"Chairman Mao Leads Us against the Tide," "The Great Proletarian Cultural Revolution Is Good," "The Party Leads Us Forward to Victory," "Chairman Mao's Revolutionary Line Forever Leads Us Forward," "Be Pioneers in the Criticism of Lin Piao and Confucius"--are all linked up with actual class struggle and the two-line struggle, and they reflect from different sides the movement to criticize Lin Piao and Confucius. They focally manifest the desires of the broad masses of the revolutionary people, and sing out the love and hatred of the proletariat. To the people, they are battle drums and bugle calls leading the troops forward, but to the enemies, they are daggers and hand grenades.

In their frantic opposition to the great proletarian cultural revolution and vain attempt to restore capitalism, the Lin Piao anti-Party clique invariably oppose the socialist newborn things. Like the opportunists criticized by Stalin, they dread the new things like plague. An important task of the present and the future in the creation of socialist literature and art is to strive to reflect and enthusiastically eulogize the socialist new things that have emerged out of the great proletarian cultural revoltuion, so as to hit back at the attacks and slanders made by the Lin Piao anti-Party clique and all the reactionaries at home and abroad against the socialist new things. The songs published in the third volume of "New Battle Songs," such as "Song of the Worker-Peasant-Soldier Students," "The Hearts of the Barefoot Doctors Are Turned Toward the Party," "Let Youth Radiate," "The Countryside Longs for Your Coming," "The Fighters of the Army Corps Embrace the Morning Sun," "Nanniwan at the Sea," "We Are Chairman Mao's Little Red Guards," are works which eulogize such socialist new things as the revolution in education, the revolution in health work, the rustication of educated youths and the "May 7" road. This group of songs are full of vigor and the vitality of youth. They show that a generation of new people nurtured under the sunlight and benevolence of Marxism-Leninism-Mao Tse-tung's thought is budding, blossoming and bearing fruit. This is a sonorous reply to Lin Piao and company and those people who oppose the new things.

The great fruits of the great proletarian cultural revolution and the in-depth development of the current struggle to criticize Lin Piao and Confucius have given rise to an excellent situation on all fronts of socialist revolution and socialist construction in our country. "Socialism is triumphantly advancing everywhere." Sharply opposed to the attacks and slanders of the Lin Piao anti-Party clique and the class enemies at home and abroad, the third volume of "New Battle Songs" devotes much space to the publication of songs which reflect the life of the heated struggle of the broad masses of workers, peasants and soldiers who fight bravely on the forefront of the three great revolutionary movements. Many works among them are amateur creation by the worker-peasant-soldier writers. They reflect that under the encouragement of the general line of "building socialism by going all out and aiming high to achieve greater, faster, better and more economical results" and the policy of independence, self-reliance, arduous struggle and building the country through diligence and

frugality, the broad masses of workers, peasants and soldiers have scored great victories in grasping revolution, promoting production, work and preparedness against war, launching mass movements for learning industry from Tach'ing and learning agriculture from Tachai, and other fields of work. They warmly eulogize the excellent situation in revolution and production on all fronts.

Marx said, "The greatest productive force is the revolutionary class itself." Among the works which reflect the excellent situation on the industrial front, the songs which manifest the great role of the working class in socialist construction occupy a prominent position. The working class has become the masters of the works. Such works as "Independence and Self-Reliance," "Millions of 'Iron Men' Forge Ahead Bravely," "We Must Work Vigorously" and "The Iron and Steel Workers Have a Determination Firm As Steel" eulogize the heroism of the working class and their selfless spirit of grasping important matters, grasping the line and promoting vigorous work under the guidance of Chairman Mao's revolutionary line. They eulogize learning from Tach'ing in industry and praise the unfurling of the red banner of Tachai in the factories and mines throughout the country. They eulogize Chairman Mao's policy of socialist construction and criticize the philosophy of slavish comprador and the doctrine of trailing behind at snail's pace. These songs manifest from various sides the ideological realm of the working class and reflect the seething scene of "bearing fruit in the criticism of Lin Piao and Confucius with reports of victories from all fronts" in socialist and industrial construction.

In the works which reflect the excellent situation on the agricultural front, a prominent theme is: learn from Tachai in agriculture. The red flowers of Tachai blossom all over the land. Millions upon millions of peasants learn from the spirit of Tachai, take the road of Tachai, and with their diligent hands have changed the poor and blank outlook and reaped bumper harvests for years in succession. "All communes and production brigades learn from Tachai" and "accelerate the pace in forging ahead" --this is the common desire of the peasants throughout the country. The third volume of "New Battle Songs" unravels to us the broad picture of the new socialist countryside. It is pleasing to see the new Tachai of today where people work vigorously, where the land is transformed, where each step leads to new improvement and bumper harvests are reaped everywhere. From the plain in Kansu to Haiho River, from the nothern border to the south of Yangtze River, millions upon millions of peasants vigorously practice socialism and red flags flutter over mountains and rivers. The scene of tremendous changes and constant improvement is more fully reflected in the third volume.

In the songs which reflect life in the armed force units, there are two prominent themes: one to eulogize Chairman Mao's proletarian line in army building and the other to reflect the strengthening of preparedness against war and the training of the militia. The former includes "The Gun Is Forever Under the Command to the Party," "March in Step Toward Victory," "Learn from the People of the Whole Country" and "Eulogize the Good Eighth

Company on Nanking Road." These songs bring out the people's kinfolk army's profound proletarian class feeling of loyalty to the Party and are battle songs in criticism of Lin Piao's bourgeois line in army building. The latter comprises of "Strengthen the Preparedness against War and Diligently Train Troops" and "Be Prepared at All Times To Fight." These songs manifest the spiritual outlook of the fighters in our army who maintain high vigilance and make all preparations against wars of aggression that may be launched by imperialism,and in particular against the surprise attacks which Soviet revisionist social imperialism may launch against our country. They depict the fighters' brave invincible spirit of fighting against a common enemy and their patriotism and eulogize the great strategic thought on the people's war. There are also songs which reflect the war at Hsisha. They embody the principle of self-defense based on "we will not attack unless we are attacked; if we are attacked, we will certainly counter-attack" and are songs of victory of the unity of army and men in dealing blows to the invaders.

Basically antagonistic to the bourgeois decadent songs, the songs in "New Battle Songs" Vol. 3 not only embody the principle of the proletarian Party spirit in content, but are also strong and fresh in form and possess the Chinese style and spirit welcomed by the masses. Since the writers have studied the experiences gained in the creation of revolutionary plays, adopted the method of creation based on the combination of revolutionary realism with revolutionary romanticism and started from the life of the heated struggle of workers, peasants and soldiers to mold the heroic images in the songs, the tunes of the songs not only possess a strong color of the time, but also a clearcut national style. They strive to attain unity in the spirit of the time and national style, pay attention to the critical inheritance of tradition as well as the reform of tradition and have rendered certain efforts in weeding out the old to let the new emerge. Many tunes are rich in local characteristics. However, they are not the simple imitation or transfer of local tunes, but are new works which have been revised and produced by the writers to reveal the life of the time and which possess the characteristics of the time.

Take for example the song "Accelerate the Pace in Forging Ahead." It absorbs the tune of the folk songs of northern Kiangsu and after re-creation, has become a song which reveals the broad-minded spirit of the socialist new peasants. This is distinctly different from the "theory of originating from folk songs." It is not alienated from life and does not forsake the source to pursue the stream so as to reverse the content and make it serve the form and techniques, but starts from the life of struggle of workers, peasants and soldiers and reform the old form to bring out the new content. In addition, these works are of a mass nature. They are short but strong, easy to learn and remember. This is very favorable for the popularization of revolutionary songs.

Since these new works are just born, they cannot be perfect. There are also shortcomings in some works in the third volume of "New Battle Songs." For example, some works still lack depth in the aspect of refining and generalizing life and there is not sufficient originality in

the language and tune in certain works. The writers of poems and songs have yet to study better Marxism-Leninism-Mao Tse-tung's thought, penetrate deper into the life of struggle of the workers, peasants and soldiers and make further investigations and efforts in work of creation.

Under the guidance of Chairman Mao's revolutionary line in literature and art, let us create more revolutionary songs and warmly eulogize our great era and the heroic figures of our era!

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Anticipating the "Fourth Ascent" and the "Fifth Ascent" from the "Three Ascents"

by

Fang Hsing (方兴)

(Peking Kuang-ming Jih-pao, June 16, 1974)

In the struggle to criticize the big poisonous weed "San Shang T'ao Feng," a question which merits our deep thought has been put forth: The "three ascents" has been exposed. Would there be the "fourth ascent" or the "fifth ascent"?

This question raised is of enormous importance and is profound in meaning. It bears great significance on the current and future struggles, both politically and ideologically, in theory as well as in practice.

From the "three ascents," we should anticipate the "fourth ascent" or the "fifth ascent."

To anticipate the "fourth ascent" or the "fifth ascent" from the three ascents--this is a recognition of the law obtained by taking the Party's basic line as guidance to observe class struggle and the two-line struggle in the sphere of literature and art. "San Shang T'ao Feng" is a deliberate concoction released under some people's support, approval and careful and thorough planning. Behind its back is hidden the restorationist attempt to reverse the verdicts on Liu Shao-ch'i, Lin Piao and their counter-revolutionary revisionist line. Its appearance is a step taken by the exploiting classes to translate their hope for restoration into an act of restoration, or a step to create public opinion for counter-revolutionary restoration.

"To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class." In the entire historical period of socialism, there has always been the struggle between the two classes and the two lines and there is still the struggle between revolution and restoration. Therefore, our struggles against poisonous weeds like "San Shang T'ao Feng" and against the class enemies who use such forms of literature and art as novels to carry out counter-revolutionary activities have all along been in existence. The "three ascents" has been exposed, but the enemies will inevitably stage the "fourth ascent" or the "fifth ascent."

To anticipate the "fourth ascent" or the "fifth ascent" from the "three ascents"--this is also a recognition of laws obtained by using materialist dialectics to observe class struggle and the two-line struggle in the sphere of literature and art. Materialist dialectics tells us that all things in the world are in form and kind interrelated and developing, but

are not isolated from one another or forever unchanged. It is the manifestation in the sphere of literature and art of the political wind to reverse the verdict which vainly attempts to negate the great proletarian cultural revolution and is the "representative repertoire" of the revisionist black line in literature and art which vainly attempts to bring about a restoration.

The historical facts of class struggle in the sphere of literature and art show that the poisonous weeds born under a certain political climate are definitely not limited to just this one without others. When there is "San Shang T'ao Feng," there also would be other poisonous weeds of this kind. Viewed from the cross-section of class struggle at a certain stage, with the "three ascents," there would be the "fourth ascent" or the "fifth ascent." Viewed from the vertical development of struggle, "the fundamental contradiction in the process of development of a thing and the essence of the process determined by this fundamental contradiction will not disappear until the process is completed." Before the final elimination of the exploiting classes and before the final settlement of the struggle between the proletariat and the bourgeoisie, poisonous weeds would not vanish completely and the struggle to eradicate the poisonous weeds cannot cease. After the "three ascents," there necessarily would be the "fourth ascent" or the "fifth ascent."

Therefore, we must firmly bear in mind the Party's basic line, firmly bear in mind such a basic Marxist principle as the law of unity of opposites, and firmly bear in mind that the philosophy of the communist party is the philosophy of struggle. We must unveil the contradictions, take the initiative, act judiciously according to circumstances to accelerate the transformation of contradictions, and score new victories for the proletariat so as to enable the movement to criticize Lin Piao and Confucius to deepen, blossom and bear fruit on the cultural front.

In anticipating the "fourth ascent" or the "fifth ascent" from the "three ascents," it is necessary to perceive the protracted and complex nature of the struggle. We must be ideologically prepared for the protracted struggle and must also see that the struggle which we wage at present is part and parcel of the protracted struggle and a new starting point of the protracted struggle. As we carry out the current struggle, we must think of the next step in the development of the struggle. Only thus can we thoroughly realize the significance of the current struggle, more consciously throw ourselves into the current struggle, and be prepared to greet the new struggle, the uninterrupted revolution and the continuation of the revolution.

We must also realize that the movement of history will not repeat itself and that development is also not an increase or decrease in quantity or change in location. At a given time, the "fourth ascent" or "fifth ascent" may resemble the "three ascents" but also can adopt a new form. In the long process of development, the future "fourth ascent" or "fifth ascent" will definitely not be a simple refurbished version of the "three ascents," but will embody new characteristics in the content and form of class struggle and change the pattern.

However, in the entire historical period of socialism, the contradiction between the proletariat and the bourgeoisie is at all times a basic contradiction. As long as we take the Party's basic line as the key link, heighten our vigilance, keep a sober head, pay close attention to the new tendencies and new characteristics of class struggle on the ideological and cultural fronts, constantly hoe away new poisonous weeds like the "three ascents," the "fourth ascent" or the "fifth ascent" and turn them into fertilizer, we will be able to constantly develop the excellent situation of the revolution and win new victories!

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SHANG YANG OF THE LEGALIST SCHOOL

Hung-ch'i Article on Legalist Shang Yang of the Warring States Period

(NCNA-English Peking, Jun. 23, 1974)

"shang yang (a statesman of the warring states period, 476 b.c.-221 b.c. -- editor) was a distinguished representative of the legalist school in chinese history. the reform movement he sponsored represents a profound social change in the period of transition from slavery to feudalism."

this is said in an article "on shang yang" written by liang hsiao in the latest issue of the journal "red flag".

the article says, because of the reactionary propaganda of reverence for confucianism and opposition to the legalist school, shang yang, this thinker and statesman of the rising landlord class who dared to introduce changes, has for a long time been repeatedly attacked and slandered. the renegade and traitor lin piao and soviet revisionist social-imperialism, parroting the reactionaries of various dynasties, have viciously abused the legalist school and shang yang as a way to attack china's socialist cause, china's dictatorship of the proletariat. today, we must use the historical materialist viewpoint to study the class content of the struggle between the confucian and legalist schools and give a correct appraisal of the progressive role shang yang and the legalist school played in history. a summary of the article reads:

the original name of shang yang (?-- 338 b.c.) was kungsun yang, yang being his personal name and kungsun his clan name. as a youth he went to the state of wei, one of the places where the legalist school originated. there he served as clan officer under kungsun tso, the prime minister and an upholder of the legalist school, studied and summed up the theories and experience in reforms of the early legalist scholars, li kuei and wu chi. later he moved to the state of chin and was made prime minister and commander in recognition of the remarkable success of the reforms he had sponsored. also bestowed on him as his fief were towns in shang and wu and he was given the title of lord shang. so in history, he is known as shang yang.

the period in which shang yang lived was a time of great social change when rising feudalism was replacing the corrupt slave system. the reactionary slave-owning aristocrats had been seriously undermined by the slave uprisings and the revolution of the rising landlord class. there were extremely acute contradictions between

the declining slave-owning class on one side and the people and the rising landlord class on the other, and between the demands of the rising landlord class and the people for unification and the independent regimes brought about by the institution of ducal slave states. in a word, there was a sharp struggle between revolution and restoration, between progress and retrogression. "so long as classes exist, there will be as many doctrines as there are classes, and even various groups in the same class may have their different doctrines," chairman mao tsetung teaches. in such a situation of "great disorder under heaven" what direction should society take? in what direction should the people go? various classes and various political groups put forward their own programmes. this was the historical background for "the contending of a hundred schools of thought" at that time. the various schools and groups were unable to put forward effective measures to deal with the burning problems. only the legalist school saw the direction of social advance and in his acute struggle against the confucian school, shang yang carried on and developed the theories of the forerunners of the legalist school, formulated and put into effect a relatively comprehensive legalist school line, fulfilling the mission required by the times and promoting social progress.

the ideological line is the theoretical basis of the political line. the struggle between the two ideological lines, between the legalist school represented by shang yang and the reactionary confucian school manifested mainly in the struggle between the progressive conception of history, which advocated social changes, and the reactionary conception of history, which advocated going back to the ancient and retrogression. confucius, doyen of the confucian school, fanatically favoured the ancient ways, opposed changes and advocated "restraining oneself and returning to the rites", meaning by this going back to the slave society of the western chou dynasty (circa 11th century to 770 b.c.). mencius, almost contemporary with shang yang, inherited this confucian back-to-the-ancients line and advocated doing everything in accordance with the old regulations. he held the opinion that the social development of his time was inferior to that of ancient times, that society was steadily deteriorating from one generation to another. gnashing his teeth, he abused the rising forces which replaced the old as arch "criminals" who committed one offense after another; he bitterly attacked the revolutionary situation and new things arising from the times. directing against the reactionary confucian conception of history, shang yang firmly opposed a return to the ancient ways and was against holding fast to established ideas and conventions. proceeding from the conception of history that "when conditions change principles change too", he declared that it was essential to recognize the changes and take measures to conform with the needs of the situation. li kuei and wu chi, who had accumulated valuable experience in the course of reforms, had not formulated as clear-cut and complete

a line for the introduction of changes in theory and practice as shang yang had. shang yang's contributions to the founding of the ideological line of the legalist school were of great importance, surpassing in clarity and definition those of his legalist predecessors.

in sharp opposition to the confucian line of "rule by rites", shang yang advocated a political line of "rule by law". in class society, there is neither rite nor law that stands above classes. the "rule by rites" preached by the confucian school, from confucius' canon of "benevolence" to mencius' "benevolent government", however benign it sounded, did not in the least exclude the use of suppression and punishment. in opposing reforms along the lines of rule by law, the confucian school was trying precisely to preserve and enforce the old law of the slave-owning class. mencius and others of like persuasion advocated using the severest punishment to deal with the efforts of the rising landlord class to introduce social changes, thus baring the harsh rule exercised by the dictatorship of the slave-owning class.

shang yang's pronounced advocacy of "rule by law" was in essence a call for changes to replace the dictatorship of the slave-owning class by the dictatorship of the landlord class, a conclusion derived from analyzing the social contradictions of his times. in his view, it was essential to "discern the cardinal issues" in ruling a state. what were these "cardinal issues"? he defined the big problems at the time as the social circumstances in which "those who farm are few while those who idle and eat are numerous" and "a tiller has to feed a hundred people". those in society who idled and ate, shang yang defined as belonging to five major categories of "evil people", namely "those who eat without working, who gain honour without military exploits, who are dignified without rank, who are wealthy without official emolument and who command without official position". in these five major categories of "evil people" were lumped together mainly those hereditary nobles of slave-owning houses who inherited their official positions and emoluments, big slave-owning industrialists and merchants, and disciples of confucius who ran around defending the old system and seeking official advancement for themselves. they not only preyed on social wealth created by the labouring people in much the same way as pest insects devour farm crops, they also preached rites and music, benevolence and righteousness in order to oppose ideologically the new feudal relations of production. shang yang abhorred these parasites and denounced in identified attacks "lice" that pestered humanity while hiding behind the confucian precepts of "benevolence and righteousness, rites and music" and other hypocrisies. the most urgent task of the time, he held, was to do away with these "evils", these "lice". this proposal by shang yang was in strict conformity with the objective reality of those days. in the collapsing slave system,

the parasitic slave-owning class and its decadent ideology loomed larger than ever as obstacles to social development, only by removing this social ulcer, could society take a step forward.

shang yang's proposed line of reform to eliminate the "evils" and "lice" had as its main content the enforcement of law, farming and war. this meant giving full scope to the role of the dictatorship of the landlord class. this was done, on the one hand, by meting out severe punishment to deal heavy blows to the reactionary forces of the slave-owning class as a "fundamental step to eliminate evils", and, on the other hand, curbing merchants and encouraging farmers, rewarding those who distinguished themselves in agricultural production and war so as to fortify the political, economic and military strength of the rising landlord class. what shang yang termed "rule by law", of course, included the use of suppression against the labouring people as determined by the nature of the exploiting class to which he belonged. this apart, his concepts about "eliminating war with war" and "eliminating penalty with penalty" flashed with the sparks of simple dialectics. in explicit terms, he advocated use of progressive wars to forge unification waged by the rising landlord class to defeat wars among rival ducal states waged by the reactionary slave-owning class. and also the use of the dictatorship of the rising landlord class to supersede that of the declining slave-owning class. all this reflected the vigorous revolutionary drive of the landlord class while it was on the rise.

shang yang's reforms were his main lifetime political practice. combining the legalist doctrine for change with the specific realities of the chin state, shang yang carried out reforms in the chin state on two occasions and introduced a series of reform measures to break the old and foster the new. these reform measures included rewarding military exploits and abolishing the institution of high hereditary official positions and emoluments so as to establish the political rule of the landlord class; establishing counties everywhere as administrative units, strengthening centralized power and resolutely enforcing "rule by law" so as to consolidate the dictatorship of the landlord class; and abolishing the nine-squares land system ("abolishing the roads and earthern embankments that formed borders enclosing farmland"), giving priority to agriculture and restraining commerce, calling on people to reclaim wasteland, affirming feudal land ownership by law to promote the development of the feudal economy. he made use of revolutionary violance to destroy the political and economic system of the chin state slavery and played an important progressive role during the great change-over from the old social system to the new.

lenin teaches: revolution is "the forcible demolition of the obsolete political superstructure". he also teaches that the first, the basic sign of a revolution

is "the passing of state power from one class to another". carried out on the basis of the armed seizure of the political power by duke hsien of the state of chin, shang yang's reforms catered to the needs of the new, rising landlord class to seize and consolidate political power and demolish the chin state's obsolete political superstructure, transforming it from a slave-owning state to a feudal state. this was shang yang's indelible historic achievement.

the institution of ducal states, the hierarchy of rank and the system of hereditary power and privilege were the main components of the superstructure in the slave society. by these institutions the slave-owning class ruled and exploited the broad masses of slaves generation after generation. by demolishing these institutions and replacing them with the political system of centralized power of the rising landlord class, shang yang solved the major historical problem of his day, the struggle between the new and old social systems.

another of shang yang's major historic achievements was that of bringing into full play the positive role of the new superstructure and adopting measures to help destroy the old economic base, to replace the old relations of production with new relations of production.

prior to the shang yang reforms, the nine-squares land system of the chin state slavery seriously hindered the development of the productive forces and had brought about a state of affairs in which "vast areas were not reclaimed" and "several thousand square kilometres" of land could not produce enough grain to meet the needs of the state. the existence of the nine-squares land system in particular, retained the slave-owning aristocracy's hereditary monopoly of land privileges and hampered political unification of the feudal state. the decree promulgated by shang yang on "abolishing the roads and earthern embankments that formed borders enclosing farmland", wiped out the nine-squares land system and recognized private land ownership by landlords and free people. this was a great and fundamental change in the relations of production which smashed the economic base of slavery and established a landlord economy in the dominating position in the state of chin. under the new feudal ownership, the society was still based on class exploitation. however, the form of exploitation had changed and slaves who previously had no rights became peasants who "to some extent belonged to themselves" (lenin: "the state"), that is, they were not the direct property of the landlords. their initiative to produce was raised somewhat. this promoted the development of the social productive forces and changed the backward situation of the state which "had a big population but a weak army, vast lands but feeble power".

in order to ensure the smooth progress of his reform and the resultant changes, shang yang resolutely exercised rule by law. he maintained that law was the life blood of the

landlord class and the foundation of state government, that "punishment brooks no distinction of grade", and rewards and punishment should be "enforced to friends or strangers alike". he thus completely repudiated the slave society system in which the "high officials are exempted from penalty", and announced to the public that slave-owning aristocrats who dared to violate the law would be implacably suppressed. unified laws were issued in the state of chin forbidding evil-doings by the slave-owning forces with the result that remarkable progress was achieved in effecting the reforms.

thanks to the correct line in the shang yang reforms, the state of chin "established order throughout cities and villages" and "attained prosperity and strength". it rapidly changed from a weak slave state despised by the other ducal states into a great feudal power with "strong troops that frightened the dukes".

soviet revisionist social-imperialists have attacked shang yang's "rule by law" as "containing a series of reactionary concepts", and the renegade and traitor lin piao also vilified the legalist school as a "school of punishment". both were singing the same old cant as disciples and followers of confucius. it was engels who pointed out that without ruthlessness and violence historical changes cannot be brought about. shang yang unswervingly practised rule by law and, relying on the revolutionary role of violence, adopted a ruthless stand against the reactionary forces that opposed the reforms and changes, an important condition for the success of his cause. soviet revisionism and lin piao slandered revolutionary violence and described progress as reaction, showing that like the decadent slave-owning aristocrats in history, they were restorationists resisting progress, like other "evils" and "lice" of human society.

throughout the shang yang reform period an extremely sharp struggle took place between the two classes and the two political lines. shang yang's entire life was spent in a dogged fight against the reactionary forces of the slaveowners.

before he began introducing the new laws, shang yang, in the presence of duke hsiao of chin, had a heated debate with kan lung and tu chih, political representatives of the old aristocrats, on the question of "whether reforms should be introduced or not". shang yang's theory that "laws should be established according to the needs of the time and rites according to affairs" overrode the confucians' cliches such as "follow the ancient way" and "cling to the old rites", ideologically and theoretically clearing the way for the reforms.

no sooner were the new laws enforced than the slave-owning aristocrats, in an attempt to nip the reforms in the bud, and taking advantage of the old forces of habit, incited thousands of people to make trouble in the capital. later, in glaring provocation and deliberate sabotage of the reforms, they instigated the crown prince to break the law.

in the face of this grave political situation, shang yang was neither cowed by the blustering of the reactionary conservative forces nor nonplussed by the superficial phenomena. immediately grasping the crux of the matter, he pointed out: "the reforms are not working because of resistance from members of the ruling house". resolved to strike relentlessly at the reform-sabotaging die-hards, he ordered lord chien's nose to be cut off and had kungsun chia tattooed, thereby severely punishing the crown prince's two tutors who had masterminded the sabotage behind the scenes. shang yang put to death chu huan, a slave-owning noble who defied the law. 700 counter-revolutionaries, guilty of sabotaging the reforms, were executed on the bank of the weishui river. shang yang exercised merciless dictatorship over the restorationist forces of the slave-owning class and revolutionary suppression against the last-ditch fight put up by the reactionary forces, fully demonstrating the intransigent militancy of the political representative of the ascending landlord class that shang yang was.

but in chairman mao's words, "the defeated class will still struggle". lord chien shut himself up behind closed doors for eight years. he gathered together a handful of sworn followers and continued with his counter-revolutionary plots in dark corners. some old nobles who "hated shang yang's laws more than their adversaries in private feuds", changed their tactics, pretending to be law-abiding, putting on smiling faces and talking glibly about the good of the reforms. chao liang, a reactionary confucian scholar, assumed an entirely different stance. directed by the slave-owning aristocrats, chao liang had the audacity to go to shang yang and bluster hysterically to his face that "he who relies on virtue will thrive, he who relies on force will perish." he charged that shang yang's reform was unpopular and demanded that shang yang should renounce his office and live in seclusion. otherwise, chao liang threatened, he would deal harshly with shang yang. shang yang's class enemies resorted to both soft and high-handed tactics, alternating flattery with threat and blackmail. however shang yang coolly adhered to the legalist line. he rebutted the old nobles who "praised to his face but cursed behind his back" and charged them with being "trouble-makers". he ordered that they be moved to outlying towns and in this way shattered the central lair of the evil-doers. shang yang also categorically rejected the "ultimatum" served on him by the restorationist slave-owner forces, and to chao liang and the other counter-revolutionary confucian scholars he replied with more determined acts to carry through his reforms.

however, shang yang's reforms were after all reforms initiated by the landlord class from above; they had limitations determined by the times and their class origins. with the death of duke hsiao of chin, a supporter of the reforms, and the coming to power of crown prince szu, who worked hand in glove with the old aristocrats, the class struggle took a sharp turn. reactionaries of all stripes crept into the open from out of their hiding places. lord chien and

his followers spread rumours that "lord shang was plotting a revolt". king huiwen of chin (i.e. crown prince szu) issued a warrant for shang yang's arrest. in 338 b.c., the reactionaries killed this outstanding fighter of the legalist school by cruel dismemberment of his body by chariots driven in opposite directions. shang yang gave his life in his fight for reforms in the interests of the new emerging landlord class, a fight which he waged his whole lifetime.

the murder of shang yang was a vengeful counter-attack by the slave-owning restorationist forces against the new rising landlord class and a counter-revolutionary atrocity comparable to the confucian killing of shaocheng mao, and the killing by the old aristocrats of noted legalist wu chi in the state of chu when they shot hundreds of arrows into his body. these historical facts tell us that the two-line struggle between the confucian school and the legalist school represented class strife of life and death intensity, which brooked no compromise. the soviet revisionist renegades preach the blending of the confucian and legalist schools, alleging that the two schools "were after the same goal". these cheap and despicable lies can neither blur the blood-stained historical facts nor in the least cover up the fascist outrages the soviet revisionists have committed against the revolutionary forces today.

after shang yang's death, king huiwen of chin carried out a political line to exclude the legalists and restore to positions of power the old aristocrats. for a time, the political situation in the state of chin suffered a set-back but shang yang's line and cause was far from extinguished.

lenin said: "the more far-reaching the revolution is, the more difficult will it be to restore the old order and the more gains will remain even if restoration does take place. the more deeply the old soil is ploughed up by revolution, the more difficult will it be to restore the old order." during shang yang's reform, the old soil was deeply ploughed up from economic base to superstructure, in all political, economic, ideological and cultural spheres. this dealt a stunning blow at the slave-owning class while helping the new emerging landlord class become a mighty force able to influence the political situation in the state of chin. while introducing reforms, shang yang had also paid heed to propaganda so that "the women and children all talk about the laws of lord shang." since the people knew from their own experience the good the reforms had brought, they became a tremendous material force in opposition to the restoration of the old order.

the fundamental reason why the law of chin did not fail was because this law formulated by shang yang conformed to the development of history. the forces of restoration could succeed for a time but they could not turn back the great wheel of history nor alter the law of historical development that slavery must be replaced by feudalism.

although it met some setbacks, the state of chin continued to advance along the line of the legalist school represented by shang yang's reforms. after emperor chin shih huang unified the six states, he established a centralized power by instituting prefectures and counties; he decreed that the people register their land holdings with the government and pay taxes accordingly. he took measures to suppress the reactionaries, burning books and burying confucian scholars alive. in this way he successfully carried out and developed on larger scale and a firmer base the legalist line of shang yang and others. by going forward along a line conforming to the law of historical development, emperor chin shih huang unified the country and greatly contributed to progress, becoming known as "the emperor in a thousand generations" in chinese feudal society.

shang yang fought all his life for historical changes, and in the past hundreds of years opinions about him differed. he has been more reproached than praised, and the division was quite clear. progressive people in history who advocated changes confirmed shang yang's contribution to history. those who wanted to keep to the old ways and return to the old order out of reactionary political need, loudly condemned shang yang's reforms. the soviet revisionist social-imperialists of today, who are wolves in sheep's skin, lacking truth on their side, could do no better than pick up the outworn weapons of the confucian school to attack shang yang in order to slander our great country of the dictatorship of the proletariat. these renegades to marxism-leninism have sunk to very low depths indeed.

MILITIA

Factory in Chinese Capital Strengthens Militia Work

(NCNA-English Peking, Jun. 23, 1974)

the party committee of the peking heat and power plant has strengthened militia work during the current movement to criticize lin piao and confucius, in accordance with chairman mao's teaching "militia work must be carried through organizationally, politically and militarily".

the plant is one of the major power plants that combine to form the peking-tientsin-tangshan power grid in north china. its militia organization was set up in 1958 when chairman mao issued the great call "organize contingents of the people's militia on a big scale".

the plant party committee has strengthened its leadership over militia work during the movement to criticize lin piao and confucius. the advanced elements who have come to the fore in the movement are now cadres of militia organizations at all levels in the plant.

the plant party committee has recognized that the current criticism movement is a matter of paramount importance for the entire party and the whole army and people. while leading the militiamen in studying works by marx, engels, lenin, stalin and chairman mao, the plant party committee has since the start of the movement organized them to study instructions by chairman mao and the party central committee in relation to the criticism of lin piao and confucius. this has helped the militiamen master the ideological weapon for criticizing lin piao and the doctrines of confucius and mencius.

lin piao used the confucian precept "restrain oneself and return to the rites" as his reactionary programme. basing themselves on the two-line struggle in militia work, the militiamen made repeated, penetrating criticism of that reactionary programme.

the militiamen studied chairman mao's teachings on militia work, recalled the great role played by chinese militia in revolutionary struggles and criticized lin piao's crimes in undermining militia work in opposition to chairman mao's thinking on people's war.

the study and criticism has helped the militiamen understand the ultra-right essence of lin piao's revisionist line and raise their enthusiasm for organizing militia well for the sake of consolidating the dictatorship of the proletariat.

the militiamen perform patrol duties to help maintain revolutionary public order. they are activists in the current criticism movement and defenders of its achievements.

in the course of the current movement, the plant party committee helped the militiamen acquire a clearer understanding of the current situation and current events and the importance of being prepared against war. the militiamen's training courses included target shooting, hand grenade throwing, bayoneting, blasting and tunnel warfare. they applied to their daily routine the militant style of work they acquired in militia training.

the militia signal corps made up of electricians combined daily routine with preparedness against war. they practised wire installation at high speed and made apparatus for a broadcasting system which could make use of any available electric source through a multi-purpose wire in case of war. they practised daytime maintenance at high speed and working at night without lighting.

the party committee also organized the militiamen for special-duty training so that they could serve as fire brigade members, battlefield ambulance men and patrols in time of emergency.

under the strengthened leadership of the party committee, the militiamen are working with added vigour in grasping revolution and promoting production. an excellent situation prevails in the plant.

TYPHOON FORECASTS

China's Latest Achievements in Typhoon Detection and Forecast

(NCNA-English Peking, Jun. 22, 1974)

china's meteorological department has made new progress in typhoon detection and forecasting since the start of the great proletarian cultural revolution.

the network of typhoon monitoring and forecasting stations has been reinforced and expanded. it now covers the whole coastal area while before the cultural revolution only part of the area had such service. the provincial weather observatories are augmented by regional and county weather stations, and posts in a number of people's communes. they make concerted efforts with the central meteorological observatory to deal with typhoons.

latest additions to the anti-typhoon network were meteorological radar stations for detecting typhoon movements. a new radar detection line now runs all the way from the hsisha islands in the south to the shantung peninsular in the north.

there has been new progress in the circulation of typhoon information and compilation of data.

chinese meteorologists define typhoon as a tropical cyclonic whirl with the winds near its centre exceeding fresh gale strength. when the winds reach the maximum hurricane strength, it is called a violent typhoon.

typhoons that affect china usually start in the western pacific and the south china sea, where an average of 29 typhoons are formed annually, the highest number being 40 and the lowest 20. china is directly hit by seven typhoons a year on the average, usually from may to november. the peak season is july-september.

the violent rainstorm accompanying a typhoon brings danger or loss to the people and their property as well as to production and construction. but it sometimes means much needed relief from drought. chinese meteorological department watches typhoons closely as one of the major natural phenomena which affect economic construction and national defence in china's coastal area in summer and autumn.

every typhoon heading for china is carefully monitored and analysed in order to study the law governing its movement applying new techniques and the accumulated practical experience of the people, chinese meteorologists make timely forecast concerning the position, intensity and movement of a typhoon and other details.

last year, when typhoon no. 3 was heading for the shantung and liaotung peninsulas with violent force, the observatories, stations and weather posts concerned made concerted efforts to monitor its movement and kept one another well posted on its latest development. after an analytical study of relevant data they made an accurate forecast, two days ahead, of the exact time and place the typhoon would land, the areas that would be affected and the exact wind force. this helped the areas to be affected take precautionary measures.

similarly, a timely and accurate forecast of typhoon no. 4 last year enabled amoy and other areas to make timely preparations. several hundred vessels were ordered into shelter in good time. none sustained any loss.

WOOD BLOCK PRINTING

"Manifesto of the Communist Party" Published in China in Wood Block Printing

(NCNA-English Shanghai, Jun. 22, 1974)

the chinese edition of the "manifesto of the communist party" in wood block printing recently came off the press in shanghai where the chinese workers' movement originated. this traditional chinese art of printing is thus used to serve the workers, peasants and soldiers.

wood block printing, which dates back more than 1,000 years, skilfully combines the traditional chinese arts of calligraphy, wood carving, printing and book binding. it duplicates with remarkable fidelity the beauty and delicacy of brush calligraphy. the manuscript is carved on wood blocks and printed with traditional chinese ink monochrome made of pine soot and glue that long remains unfading. absorbent hand-made paper, which is soft and not brittle, is used.

the copies of the "manifesto of the communist party" in wood block printing are of considerably large size. the text is printed in large-type chinese characters of the simplified form and annotated in eight foreign languages. the de luxe copy has a cream silk cover and a protective case in aubergine silk. the ordinary copy has a celadon paper cover. a gold-sprinkled, yellow slip inscribed with the title "manifesto of the communist party" is pasted on the cover.

workers and staff of the shanghai calligraphy and painting studio and other units pooled their ideas and efforts for the task. the changchiang character-engraving studio sent its best calligraphers and engravers. a veteran engraver at the shanghai calligraphy and painting studio said: "i engraved advertisements and trade marks for capitalists and suffered all sorts of exploitation in the old society. with wood block printing now in the service of the workers, peasants and soldiers, i'll do my best to apply this traditional art in the printing of the 'manifesto of the communist party'."

ninetytwo blocks with 45,000 characters were carved out of pear wood, known for its hardness, fine grain and lack of yearly growth-rings, and another special kind of timber. bookstores, libraries and museums offered rare editions in wood block printing as examples and helped with format arrangement, designing, decoration, block carving, printing and book binding.

INDUSTRIAL OUTPUT

Chinese Factories, Mines Fulfill Half-year's Production Targets Ahead of Time

(NCNA-English Peking, Jun. 23, 1974)

a large number of factories and mines in various parts of china have fulfilled production targets for the first half of this year 20 days to nearly two months ahead of schedule.

grasping revolution and promoting production, the miners of the yingteh pyrites in south china's kwangtung province fulfilled the half-year output plan 54 days ahead of time.

the paoting paper mill in hopei province, north china, reported fulfilment of state production plan for the first half of the year 31 days ahead of schedule. quality was better and production cost and raw material consumption lower than before.

at the modern hsinhsiang chemical fibre plant in central china's honan province, the workers, cadres and technicians made a penetrating criticism of lin piao for spreading the theory of innate genius that some are "born with knowledge" and the idealist view of history that "the highest are the wise and the lowest are the stupid", which he inherited from confucius. this fired their socialist enthusiasm, and they have introduced 120 technical innovations so far this year to accelerate production. the plant fulfilled its half-year target 33 days ahead of time. the output value for the first five months of this year was 2.6 times that of the same period last year and set a new record.

at the lichen iron mine of the anyang iron and steel plant in honan province, ore extraction and stripping target for the past half year was met one month ahead of time and iron ore output target was met 24 days ahead of time. the extraction and stripping output was 79.3 per cent higher than that of the same 1973 period and iron ore output was 10.2 per cent higher. both were new records.

drilling of holes for blasting, loading and transportation were done mainly by manual labour at the medium-sized iron mine before the great proletarian cultural revolution. the labour was intense and output low. today, these processes are mechanized for better working conditions, lighter work and higher efficiency. the mine has overfulfilled state quotas every year since 1968.

the lanchow enamelware plant in kansu province, northwest china, fulfilled its semi-annual target 20 days ahead of

schedule. its total output value was 16 per cent more than the first half of 1973.

a number of factories in tibet reported fulfilment of half-year plans three weeks to five weeks ahead of time. the nachin power plant in lhasa reported an output increase of 27.6 per cent over the first half year of 1973.

the party organizations of these factories and mines led the workers, cadres and technicians in criticizing lin piao and confucius, and studying instructions of chairman mao and the party central committee in relation to the current criticism movement, and works by marx, engels, lenin and stalin and chairman mao's works. their criticism was centred on lin piao's reactionary programme of "restraining oneself and returning to the rites" which he copied from confucius, as well as lin piao's counter-revolutionary revisionist line, its manifestations and influences. with their socialist enthusiasm aroused in the criticism, the workers, cadres and technicians promoted production.

SPORTS

Mass Sports Activities in North China Village

(NCNA-English Tientsin, Jun. 23, 1974)

mass sports activities on the outskirts of the north china port city of tientsin have gained popularity in a lively atmosphere thanks to the guidance of party organizations at various levels.

tienmu village, a production brigade on the northern outskirts of tientsin, is an example. it has more than 15,000 people and 70 per cent of them are of the islamic hui nationality. hemmed in on three sides by a canal, the village has a number of ponds around it. the villagers take quite a fancy to swimming as well as wrestling, wushu (traditional chinese boxing and sword play) and ball games.

before liberation, sports competitions and exhibition matches were an exclusive pastime for a handful of local landlords and village gentries. the labouring people were deprived of their rights to take part in these activities.

after liberation, led by the communist party of china and chairman mao, the labouring people stood up politically.

with the growth of production and the improvement in their living standards, sports began to achieve mass participation and develop vigorously. responding to chairman mao's call "promote physical culture and sports and build up the people's health", the village party organization strengthened its guidance to the mass sports movement and organized the peasants to turn idle pieces of land into basketball courts and football fields. all six production teams under the brigade have their own ping pong tables.

now over 80 per cent of the villagers are sports enthusiasts. ninety per cent of them can swim and the village has earned the name of "home of swimming". some families are all sports fans. the village has organized a dozen sports teams, including men's and women's basketball teams and table tennis, swimming and wrestling teams. the men's basketball team once won first place at a city outskirts peasant basketball tournament.

on july 16 every year, over one thousand swimmers from village elders to children take part in the city-wide ten-kilometre-long swimming to celebrate the anniversary of chairman mao's swim in the yangtze river.

the mass sports movement has helped the peasant sportsmen improve their skills. since liberation, forty outstanding sportsmen and coaches from the village have been selected by the national and the tientsin municipal sports teams. one of them is li chien-min who improved the national records for the men's 1,500 metres and 400 m. freestyle swimming at the 1973 national swimming contest.

in line with chairman mao's teaching "be prepared against war, be prepared against natural disasters, and do everything for the people", militiamen of the village combine their drill with military sports activities. apart from target shooting, bayoneting, obstacle race and hand grenade throwing, they also swam in full kit.

the vigorous development in the mass sports movement has helped people build up their health. the incidence of common and recurrent diseases has dropped and the rate of attendance to field work has reached 98 per cent. when the brigade was hit by a drought last year, the cadres and commune members worked hard day and night to overcome it. as a result, per-hectare grain yield was double the figure for 1965, the year before the cultural revolution began. now the summer crops are promising and a good harvest is in sight.

a sparetime sports school for youngsters has been set up in the village to help promote mass sports activities. it has two training courses: one specializing in swimming and the other in wrestling. most of the trainees are pupils.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Chinese and Albanian Basketballers Play Friendly Matches in Peking

(NCNA-English Peking, Jun. 23, 1974)

the albanian national young women's basketball team and the national men's basketball team played friendly matches with the "august 1" women's and men's teams of the chinese people's liberation army respectively at the capital indoor stadium here this evening. the fine skill and good sportsmanship of the players of the two countries drew warm applause from the 18,000 spectators.

watching the matches were yao hsiao-cheng, leading member of the chinese physical culture and sports commission, yu chan, vice-foreign minister, mou tso-yun, leading member of the chinese basketball association, chai ming-wu, deputy head of the propaganda department of the p.l.a. general political department, wei ming, leading member of the peking municipal physical culture and sports commission; and leader vaso shaka and deputy leaders pullumb kapo and kico gjata of the albanian men's and women's basketball teams, and albanian ambassador to china behar shtylla and his wife.

the stadium was filled with an atmosphere of unity and friendship between the people and sportsmen of china and albania. when the players of the two countries entered the arena hand in hand, a long ovation burst out in the stands.

players of the two countries gave a fine performance this evening. the chinese "august 1" women's team, while putting up an enlarged zonal defence, often controlled the rebounds and swung into fast counter-attacks, leading the score from the beginning. unruffled, the albanian girls came back strongly in the second half and made several successful break-throughs. the chinese team won 70:55.

the albanian men's team dominated play throughout the second match. good in individual skills and team work, the albanian players delighted the spectators with their spirited game and often broke through to score under the basket. the chinese "august 1" men's team organized attacks paced by the tall centre forward. the match ended 90:66 in favour of the visitors.

after the matches, players and coaches of the two countries warmly shook hands and exchanged greetings, showing the profound militant friendship between the people and sportsmen of china and albania.

Albanian Track and Field Athletes Leave Peking for Home

(NCNA-English Peking, Jun. 23, 1974)

the albanian national athletic team with n. sirinxhi as leader and e. bgjo and g. bashari as deputy leaders concluded its friendly visit to china and left here for home by air today.

the albanian team toured peking, tientsin, changsha, shaoshan, shanghai and sian and met chinese athletes at friendly competitions. while in peking, the albanian comrades-in-arms visited the peking physical culture institute, the peking general knitwear mill and scenic spots.

Chinese Basketball Team Ends Friendly Visit to Albania

(NCNA-English Tirana, Jun. 22, 1974)

the peking men's basketball team of china with chang ming-tseng as leader and chang chi-hsiang as deputy leader left here today for finland after its friendly visit to albania.

the chinese team was seen off at the airport by azis tahiri, vice-chairman of the albanian state physical training and sports committee, and han po, counsellor of the chinese embassy.

since their arrival here on june 8, the peking basketball players have been accorded cordial reception and welcome by their albanian comrades when they visited and played friendly matches in tirana, gjirokastra and shkodra districts.

prior to their departure from albania, the chinese basketball players were received here yesterday by

xhafer spahiu, vice-chairman of the albanian council of ministers. banquets were given by liu chen-hua, chinese ambassador to albania, and the albanian state physical training and sports committee respectively for their visit.

CHINA AND AUSTRIA

Chinese Ambassador to Austria Leaves for Home

(NCNA-English Vienna, Jun. 22, 1974)

chinese ambassador to austria wang yueh-yi left his post for home today.

chancellor bruno kreisky, who is acting for the president, received and had a friendly conversation with the chinese ambassador on june 20.

earlier, wang yueh-yi was received separately by president anton benya and second president alfred maleta of the austrian national council. alfred maleta is also honorary chairman of the austrian research institute on china.

in the name of foreign minister rudolf kirchschlaeger, mrs. hertha firnberg, minister of science and research, gave a farewell dinner in honour of the chinese ambassador on the evening of june 20.

wang yueh-yi held a farewell party at the chinese embassy on the previous evening.

CHINA AND BRITAIN

Chinese Engineering Workers' Delegation Leaves Peking for Britain

(NCNA-English Peking, Jun. 22, 1974)

a nine-member chinese engineering workers' delegation led by chin tsu-min, vice-chairman of the shanghai municipal trade union council, flew to britain today for a friendly visit at the invitation of the amalgamated union of engineering workers of britain.

Delegation of Society for Anglo-Chinese Understanding Leaves Peking

(NCNA-English Peking, Jun. 23, 1974)

a five-member delegation of the society for anglo-chinese understanding left here today to tour southern parts of china before going home.

the delegation arrived in china on june 9 at the invitation of the chinese people's association for friendship with foreign countries, and then visited peking, tachai, shenyang, anshan and fushun. while in peking, the visitors were met and feted by li en-chiu, vice-president of the host organization.

Chinese Engineering Workers' Delegation Arrives in London

(NCNA-English London, Jun. 22, 1974)

a nine-member chinese engineering workers' delegation led by chin tsu-min, vice-chairman of the shanghai municipal trade union council, arrived here tonight for a friendly visit to britain at the invitation of the amalgamated union of engineering workers of britain (auewb).

among those who welcomed the delegation at the airport were john boyd, auewb's executive councilman, reg birch, auewb's executive councilman, and sung chih-kuang, chinese ambassador to britain.

in a speech at the airport, j. boyd expressed warm welcome to the chinese delegation. he hoped that the visit would promote the friendship between the workers of the two countries.

in reply, chin tsu-min said that the chinese engineering workers' delegation came to visit britain bringing with it the friendship of the chinese workers to the british workers. he expressed the belief that the visit would promote the friendship between the chinese and british peoples.

CHINA AND CANADA

Chinese Women's Volleyball Team Visits Canada

(NCNA-English Ottawa, Jun. 21, 1974)

the chinese women's volleyball team with wang chih-chiang as leader and hsu li-yun as deputy leader is paying a friendly visit to canada.

since its arrival on june 13, the team has had four friendly matches with the canadian national women's volleyball team in vancouver, victoria, calgary and edmonton. the chinese team won the canadian team by 3:0 in vancouver and calgary. the canadian team won the chinese team by 3:1 in victoria and edmonton.

the chinese players were warmly welcomed and received wherever they went in canada.

the chinese team will continue their visit to saskatoon, toronto, fredericton, ottawa and other cities.

CHINA AND LAOS

Chinese Ambassador Presents Credentials to King of Laos

(NCNA-English Vientiane, Jun. 22, 1974)

kuo ying, ambassador extraordinary and plenipotentiary of the people's republic of china to the kingdom of laos, presented his credentials to his majesty the king of laos sri savang vatthana at the palace in luang prabang yesterday.

king sri savang vatthana had a friendly talk with ambassador kuo ying after receiving the credentials.

among those present on the occasion were tiao vong savang, crown prince of laos, and phoumi vongvichit, vice-prime minister and minister of foreign affairs of the provisional national union government of laos.

on the same day, ambassador kuo ying called on prince souphanouvong, president of the national coalition political council of laos, in luang prabang and on may 27 called on vice-prime minister and minister of foreign affairs phoumi vongvichit.

ambassador kuo ying arrived here on may 25.

CHINA AND LEBANON

Lebanese Prime Minister Receives Chinese Charge d'Affaires A.D.

(NCNA-English Beirut, Jun. 21, 1974)

lebanese prime minister teieddin solh received li teh-hua, charge d'affaires ad interim of the chinese embassy, here yesterday evening.

the prime minister acquainted li teh-hua with the barbarous crimes of killing civilians including women, children and palestinian refugees perpetrated by intruding israeli aircraft over south lebanon.

"the israeli aggression is not merely directed against lebanon, it is against all arab countries," the lebanese prime minister said, adding "we support the palestinian cause. we hold that unless the national rights of the palestinian people are recognized, no peace can be achieved."

he stressed, "the government of lebanon rejects the israeli charge that lebanon should be responsible for the activities of the palestinian guerrillas."

li teh-hua strongly condemned and expressed indignation for the israeli aggression against lebanon. he said that the chinese government and people resolutely support the palestinian people in their just struggle to resist israeli aggression and restore their national rights. the israeli aggression and the superpowers' plots are doomed to fail so long as the arab people persist in unity and struggle.

MALAYSIA

Malacca Straits, No Instrument for Superpowers' Contention on Seas, Says Malaysian Press

(NCNA-English Peking, Jun. 22, 1974)

"malaysia has the responsibility to ensure that the malacca straits shall not be used as a springboard to commit international aggression and contend for maritime hegemony", says malaysian newspaper "sing ping yit pao", according to a kuala lumpur report.

in an editorial on june 17, the paper says: "the third u.n. conference on the law of the sea will actually mark a struggle between maritime powers and small countries. the maritime powers wish to maintain the old-colonialist

maritime order, the jungle law of the sea, but the coastal and island countries have united to defend their legitimate rights of territorial waters."

"because of the bitter strife between the superpowers for maritime hagemony, malaysia has to consider what consequences the malacca straits may lead to in this scramble." the editorial goes on to say that "the united states and the soviet union have voiced their demand for the freedom of navigation through the malacca straits. at the present conference on the law of the sea, the two maritime powers will try their best to turn the straits into an international channel."

the editorial points out: "in order to facilitate the passage of their naval warships and vessels, they ignore the sovereignty, security and economic interests of other countries. they are opposed to the principle of innocent passage. this shows that the navigation of their vessels can often do harm to the countries concerned."

the editorial says, "the coastal countries have the right to exercise their sovereignty over the passage of foreign vessels in their territorial waters, including the right to ensure that the passage of foreign vessels won't jeopardize safety and interests of the sovereign states. especially with such an important sea lane as the malacca straits, there is still less reason to let the sea powers use it at will as on the high seas or as an international waterway."

malaysian paper "kuang hua yit pao" in an editorial on the same day says that malaysia and indonesia are against regarding the malacca straits as "high sea". "our country and indonesia have all fixed by legislation 12 nautical miles of territorial waters", it says. "and the shortest distance across the straits is less than 24 miles. it is therefore crystal clear that the straits can not be considered as high sea."

it says, "the stand of malaysia and indonesia is only to have the necessary rights to control the straits lying within our territorial waters, so as to ensure our peace, order and security. we have no intention to hinder 'innocent passage'".

the editorial says that the united states and the soviet union are trying to get their warships and planes to freely pass the straits. "this is a clear danger to the southeast asian countries in the present situation in which the united states and the soviet union are confronting each other in the indian ocean".

CHINA AND MEXICO

Chinese Wushu Delegation Leaves Mexico for US

(NCNA-English Mexico City, Jun. 21, 1974)

the chinese wushu (traditional chinese boxing and sword playing) delegation left here today for a visit to the united states after concluding its performance tour in mexico.

during its tour in mexico, the chinese wushu delegation was received by octavio senties, administrator of the federal district. the delegation met with jose garcia cervantes, president of the mexican sports confederation. helios farrell, president of the mexican table tennis federation, gave a banquet in honour of the chinese delegation.

the chinese wushu delegation had get-togethers respectively with the mexican society of friendship with china and the society of friends with people's china, at which both sides talked about the friendship between the chinese and mexican peoples.

the chinese delegation visited historical relics and a factory and deeply admired the fighting spirit of the mexican people in opposing foreign aggression and developing national economy.

after arriving in mexico on june 5, the chinese wushu delegation has given performances on many occasions to the warm welcome of the mexican people. the mexican television transmitted performances of the chinese delegation. the mexican paper "el dia" said: "the performance of wushu -- traditional sport of people's china -- has indeed left us a deep impression." another paper "el nacional" stated that wushu was a traditional chinese sport and a genuine art of china as well.

CHINA AND ROMANIA

Romanian Women's Basketball Team Leaves Peking for Home

(NCNA-English Peking, Jun. 23, 1974)

the romanian national women's basketball team led by ion oprisescu concluded its friendly visit to china and left here for home by air today.

the romanian team visited peking, shanghai, hangchow and kwangchow and played six friendly matches with chinese teams. while in peking, it visited the great hall of the people, the peking physical culture institute and toured the summer palace, the great wall, a ming dynasty tomb and other scenic spots and places of historical interest.

CHINA AND SOVIET UNION

CMEA--Soviet Revisionism's Instrument for Neo-Colonialism

(NCNA-English Peking, Jun. 23, 1974)

the soviet revisionist renegade clique and its propaganda machinery made a great fanfare in the past few days to celebrate the 25th anniversary of the founding of (c.m.e.a.) the council for mutual economic assistance. it was stressed in speeches and articles such old tunes as "friendship", "cooperation", "equality" and "sovereignty" in the relations among the c.m.e.a. members and c.m.e.a. was glorified as a "model of international socialist economic contacts".

what kind of "model" is c.m.e.a.? this is clear in the minds of brezhnev and his company while other c.m.e.a. members have learnt from their own bitter experience in the past years.

under the control of soviet revisionist social-imperialism, c.m.e.a. has long ago become an instrument for the soviet revisionists to practise neo-colonialism in, and to control, exploit and plunder, other c.m.e.a. countries.

from khrushchov to brezhnev, painstaking work has been done to effect so-called "economic integration" in c.m.e.a. in an attempt to put the national economy of the other c.m.e.a. members totally into the orbit of the soviet economy. under the manipulation of the soviet revisionists, c.m.e.a.

adopted in july 1971 a so-called "comprehensive programme for economic integration" which stipulates that all c.m.e.a. members are required to effect, by stages within 15 to 20 years, "integration" in production, science and technology, foreign trade, currency and finance. in addition, such organs as the "international organization for metallurgical cooperation," the "organisation for 'peace' power" the "organization for cooperation in transport and tele-communications," the "international centre for scientific and technical information," the "international bank of economic cooperation" and the "international investment bank" have been set up in c.m.e.a. to serve as tools of the soviet revisionists for carrying out "economic integration." through these super national setups, the soviet revisionists have gained control over the major economic departments and economic lifelines of the other c.m.e.a. members, such as industry, energy, communications, science and technology and finance.

over many years, the soviet revisionists have energetically tried to put into effect so-called "coordination of plans," "international division of labour" and "specialisation of production" in c.m.e.a. under the pretext of "economic integration." they interfered in the internal affairs of these countries and expressed outright opposition to other c.m.e.a. members for "artificially restricting the process of expanded reproduction to the framework of their own countries." they wanted these countries to "re-arrange" their national "economy" in the light of so-called "international division of labour". lying within the scope of their "coordination of plans" were the five-year plans and 10- to 20-year long-term plans of other c.m.e.a. members. it also covered the entire economy, major economic departments and variety of production of c.m.e.a. countries. under the pretext of the "coordination of plans," the soviet revisionists even directly planted their men in the economic departments of some c.m.e.a. nations to establish what they called "direct ties" and "direct cooperation." for instance, many ministries of the soviet government set up their "representative" organs in relevant departments in mongolia. these "representatives," "advisers" and "experts" can even veto the views of mongolian ministers on certain important economic questions. in this way, the soviet revisionists have put the economy of the other c.m.e.a. nations under their long-term and total control, depriving these countries the right to draw up their national economic plan independently.

such big-power hegemonic behaviour of the soviet revisionists has aroused general dissatisfaction from other c.m.e.a. members.

a book published in hungary in 1972 under the title of "to what extent has c.m.e.a. integration developed?" says meaningfully, "the soviet union is a world power. to serve its political interests, non-economic factors will surely play a greater role in its economic policy." the book points out that the "sovereignty of some small

countries" is "limited" because of the enforcement of "economic integration".

In carrying out "economic integration" and "international division of labour" in c.m.e.a., the soviet revisionist leading clique acts as a metropolitan state and regards other c.m.e.a. members as its economic dependencies. boasting of the "high degree of economic and scientific potentialities" of the soviet union, this clique openly urges other c.m.e.a. members to recognize the "leading role" of the soviet union in the economic field. this clique is opposed to the independent establishment of economic systems by other c.m.e.a. members according to their specific conditions and needs. it declared that it is "unnecessary and futile" for such countries as bulgaria and mongolia to "develop certain industrial departments", for the soviet union "has built up such industrial departments". it truculently stipulated that there is no need for "those countries which have insufficient resources" to "trial produce products the needs of which may be met by the supply of other countries". it asks these countries to rely on the supply of these products by other more developed countries as the soviet union. according to this "theory", the soviet revisionists have for many years compelled some c.m.e.a. members to reorganize their industrial and agricultural production structures and develop only those economic departments which they are allowed to "specialize" under the "division of labour" according to the needs of moscow. this has in fact turned these countries into the soviet union's affiliated processing plants. an article in the bulgarian journal "international relations" has raised the objection that such "international division of labour" "will give birth to one-sidedness and dependence in the development of various countries" and "will aggravate inequality among countries". the polish press has also made open complaints on many occasions that the "international division of labour" and "specialisation in production" practised by the soviet leading clique in c.m.e.a. have brought about a reduction of variety of polish products, are "unfavourable (for poland) in terms of technical progress, raw materials and investments", do not match poland's productive potentialities and "have not become an important factor for the promotion of (polish) economic development".

restricted by natural conditions, other c.m.e.a. members are in lack of certain important industrial resources. in the past, they relied on imports from various sources to feed their industry with raw materials and for fuel. under the pretext of "international division of labour" and "fraternal cooperation", the soviet revisionists have in the past ten years and more gradually monopolized the supply of fuels and raw materials to these countries. according to statistics, eastern european c.m.e.a. members at present import from the soviet union almost all their oil and iron, 80-90 per cent of their iron ore and timber, three quarters of their oil products, rolled metal and phosphate fertilizer and over three fifths

of their cotton, coal and manganese ore. the "friendship" oil pipeline, "peace" power network and "fraternity" gas pipeline, which stretch from the soviet union to the eastern european countries, have become the main energy supply lines for these countries. as a result, these countries have been reduced to depend on the soviet union for fuels, raw materials and energy, which enables the soviet revisionists to meddle in the economies of these countries at will and exert political pressure on them.

in the last decade or more, the soviet revisionists forced the eastern european countries to provide them with loans, equipment and labour to help the soviet union tap its own resources and build factories. according to press reports, during the 1960-1970 period, czechoslovakia alone provided the soviet union with loans and capital investment totalling about 2,000 million rubles to exploit soviet iron ore, oil, non-ferrous metals and natural gas and lay natural gas pipelines. in "coordinating" the 1971-1975 plan for developing the national economy, the soviet union signed agreements with east germany, poland, hungary, czechoslovakia and bulgaria on the building of new construction projects for fuels and raw materials in the soviet union. according to the agreements, these countries have to provide the soviet union with long-term "special loans" totalling over 1,000 million rubles. this soviet revisionist blackmail and extortion have put heavy financial burdens on these countries. bulgaria has expressed the concern that "the re-distribution of its agricultural investment to the raw material departments of other countries will slow down drastically its own agricultural development." hungary has called such loans "unreasonable" and said that they "will do great harm to the inherent proportion of reproduction".

the soviet revisionist leading clique, on the one hand, has made the other c.m.e.a. members rely on the soviet union for basic raw materials and fuels, and on the other, has tried by every conceivable way to plunder them of their rare metals and strategic raw materials. according to press reports, the exploitation of uranium ore in czechoslovakia, hungary, east germany and bulgaria is almost under the complete control of the soviet revisionists. they have seized the right to exploit a copper-molybdenum mine in mongolia and looted 50 per cent of the tungsten ore and fluorite exported by mongolia. 43 per cent of poland's zinc export and 94 per cent of bulgaria's barytes export and 49 per cent of its lead ore went to the soviet union.

in addition, the soviet revisionist social-imperialists have, over many years, gradually controlled the foreign trade of other c.m.e.a. members through so-called "economic integration" and reduced these countries into markets for dumping soviet commodities and supply bases for the import of specific commodities. statistics show that in recent years, over 50 per cent of

soviet exported machinery and equipment were dumped on these countries while over 70 per cent of the machinery and equipment, transport vehicles and daily necessities it imports came from these c.m.e.a. nations. in trading with the other c.m.e.a. members, the soviet revisionists have truculently forced these countries to open their home market to the widest possible extent for defective soviet goods; while they always find fault with the quality of goods extorted from these countries. they have made enormous profits from these countries through buying cheap and selling dear and exchange of unequal values. according to data published by the soviet revisionists themselves, in the period from 1961 to 1971, the soviet union extorted 1,160 million rubles from czechoslovakia through the export of oil, iron ore, hard coal, pig iron and ginned cotton by monopolizing price disparity as compared with the export prices of the same goods to west germany.

a hungarian book points out: "the increased prices on raw materials and the reduced prices on machinery in c.m.e.a. have brought serious losses to some states, while bringing great profits to others". a book published in bulgaria firmly demands that "ways must be found to correct the unfavourable disparity in prices between industrial goods and agricultural produce as well as foodstuffs, which exists in the capitalist market and has been mechanically applied in trade among the c.m.e.a. members."

at present, the contraditions involving prices between the soviet union and other c.m.e.a. members have become sharper and sharper daily.

lenin pointed out: "imperialism means the progressively mounting oppression of the nations of the world by a handful of great powers". from the deeds of the soviet revisionist leading clique in c.m.e.a. and the dissatisfaction and denunciations repeatedly voiced by other c.m.e.a. members towards the soviet revisionists, it is not difficult to see that the soviet revisionist social-imperialists have increasingly oppressed their so-called "fraternal states" through c.m.e.a. if c.m.e.a. is a "model of international economic contacts", it is nothing but a "model" of pillage, control and exploitation of other countries, and the pursuance of big-power hegemonism by the imperialist superpowers in international economic relations; a "model" of oppression and enslavement of small and medium-sized nations by the new tsars in moscow.

Soviet Revisionists Control and Plunder Mongolia's Mineral Resources

(NCNA-English Peking, Jun. 23, 1974)

the soviet revisionist clique has been controlling and plundering mongolia's mineral resources through "technical cooperation" and "joint stock companies" in recent years while pillaging mongolia's animal products.

ten years ago, a copper-molybdenum mine was discovered in erdenedin-obo (meaning "treasure mountain" in mongolian), bulgan province, north mongolia, by a joint prospecting team made up of mongolian and czechoslovak geological workers. it was estimated to be among the world's big copper mines with a certain amount of molybdenum.

immediately after the discovery of this "treasure mountain", the rapacious soviet revisionists edged out czechoslovakia and took over. in 1970, they obtained the right to prospect in the area through "talks" with mongolia. in 1973, a government delegation sent by the soviet revisionist authorities signed agreements with mongolia on "economic and technical cooperation" in exploiting the erdenedin-obo copper-molybdenum mine and on the establishment of a "mongolian-soviet joint stock erdenedin-obo ore-dressing plant" for the purpose of seizing the mineral deposits of great economic value.

in accordance with the terms of "cooperation" imposed by the soviet revisionists on mongolia, the soviet union has 49 per cent of the shares of this "joint stock" ore-dressing plant and mongolia 51 per cent. but, mongolia is required to use soviet loans as its investment in the plant. as a result, all the shares are actually controlled by the soviet revisionists and the plant becomes their monopoly. moreover, the soviet revisionists have designed for the mine a 300-kilometre-long high-tension power transmission line which extends directly from the mine into soviet territory and links up with the thermal power stations in transbaikalia, siberia, placing the mine's lifeline of energy under direct soviet control. the mongolian press reported that this mine, when completed, will include an opencut mine and a big ore-dressing plant. this mongolian-soviet "joint-stock enterprise", whose operation will be limited to ore-extracting and ore-dressing without smelting, can only serve as a supply base of strategic resources and a primary processing plant for the soviet revisionists. foreign diplomats in mongolia disclosed that soviet loans for the construction of the mine will be repaid in 20 years by mongolia with products of the mine. the tass news agency admitted frankly that the products of the mine will "supply the soviet union".

a department head of the soviet committee for foreign economic relations pointed out in an article that this mine, when put into operation, will "supply a considerable part of the copper which the soviet union needs". this is an outstanding example showing how unscrupulously the soviet revisionists plunder mongolia by exporting capital to it.

mongolia has fairly rich mineral resources such as copper, molybdenum, gold, tungsten and tin. the soviet revisionists brazenly regard mongolia's underground resources as the common wealth of the "community", in other words, the wealth of the soviet revisionists themselves. a tass report went so far as to declare that "the joint research and exploitation of mongolia's mineral deposits will help ensure the socialist community the long-term reserve of mineral raw materials." to grab more minerals from mongolia, the soviet revisionists began in 1973 to carry out "complex physical-geological prospecting" in a 100-kilometre belt in mongolia along the soviet-mongolian border. they have made it a taboo for the other members of the council for mutual economic assistance: geological prospecting in mongolian territory near the soviet border will be monopolized by the soviet union and no other country should have a hand in it. as to geological prospecting in other parts of mongolia, the soviet revisionists, acting like an overlord, demanded that mongolia work according to their needs. the soviet ruling circles through a tass report ordered mongolia "to pay attention to the prospects of joint use of such mineral deposits as copper, tin, tungsten and molybdenum".

the so-called "mongolian-soviet joint-stock company for non-ferrous metals" set up according to an agreement signed between the two countries in 1973, is a "joint-stock company" only in name; it is in fact completely controlled by the soviet manager. the soviet revisionists also attempt to monopolize the extracting of fluorite and gold ores in berkh and tolgoit through this company.

the naked reality of the soviet revisionists' plunder of mongolia's mineral resources clearly shows that the relations between the soviet revisionists and other c.m.e.a. members are those between the plunderer and the plundered, the exploiter and the exploited. the allegation spread by the soviet revisionists about "fraternal and disinterested relations of mutual assistance and cooperation" is a shameless lie.

CHINA AND THAILAND

Peking Holds Memorial Meeting for Thailand's Progressive Writer Mr. Kularb Saipradit

(NCNA-English Peking, Jun. 22, 1974)

a memorial meeting for the progressive thai writer mr. kularb saipradit was held this afternoon at the auditorium of the papaoshan cemetery for revolutionaries here.

mr. kularb saipradit died in peking on june 16, at the age of 69.

in the hall was a portrait of the late mr. kularb saipradit and the urn containing his ashes was placed under it.

there were wreaths from chou en-lai, premier of the state council; kuo mo-jo, vice-chairman of the standing committee of the national people's congress; comrades liao cheng-chih and chu tu-nan; the cultural group under the state council; the chinese people's association for friendship with foreign countries; the central broadcasting administrative bureau; the foreign languages press; capital hospital; the embassy of the democratic republic of viet nam in peking; the secretariat of the afro-asian journalists' association; the executive secretariat of the afro-asian writers' bureau, and experts from thailand and laos in peking.

the wreath from premier chou en-lai was inscribed with the words: "eternal glory to mr. kularb saipradit, a sincere friend of the chinese people". the wreath presented by kuo mo-jo had the inscription: "may the progressive thai writer mr. kularb saipradit, a friend of the chinese people, live in our memory".

there was also a wreath from the former thailand prime minister and madame pridi phanomyong now residing in france.

attending the memorial meeting were leading members of departments concerned and friends of the late mr. kularb saipradit, including liao cheng-chih, chu tu-nan, lin lin, kuo tung-chun, yen wen-ching, li chi, dr. ma hai-teh (george hatem), ching pu-chuan, chiu chi, li hua, chao kuang, hu jo-mu, le tuan, djawoto, frederik risakotta, madame khamsouk keola, madame huon mongkhunvilay and thailand and lao experts now in peking as well as 200 people of the chinese capital.

liao cheng-chih, chu tu-nan and others extended cordial sympathy to the relatives of the late mr. kularb saipradit.

lin lin, vice-president of the chinese people's association for friendship with foreign countries, presided

over the memorial meeting and kuo tung-chun, deputy secretary-general of the association, made a memorial speech.

kuo tung-chun said in his speech: "mr. kularb saipradit was a revolutionary intellectual serving the thai people whole-heartedly. he devoted his life to progressive literary and art creation and journalism and wrote many works reflecting the struggle of the thai people for national independence and people's democracy. he had been twice arrested for opposing the policy of fascist dictatorship and the policy of war. his love for the people and his life of heroic struggle enjoy high reputation among the thai people.

"mr. kularb saipradit was a sincere friend of the chinese people. he worked from his early years for the friendship between the people of china and thailand. in september 1958, he led the 'thai delegation for promoting cultural interchange' on a visit to china and did a lot of work to promote understanding and friendship between the people of the two countries. in 1964 and 1966, he attended the peking symposium and the afro-asian writers' emergency meeting here, where he joined friends from other countries in contributing to the cause of the people of the world against imperialism and to scientific work."

kuo tung-chun concluded: "mr. kularb saipradit's death is not only a loss to the people of thailand but a loss to the chinese people as well. we will turn grief into strength and strive to further the cause of friendship between the people of china and thailand."

yesterday afternoon, leading members of departments concerned including liao cheng-chih, chu tu-nan and lin lin and experts from thailand and laos now working in peking went to the papaoshan cemetery for revolutionaries to pay last respects to the remains of the late mr. kularb saipradit.

CHINA AND US

Chinese Wushu Delegation Arrives in Honolulu

(NCNA-English Peking, Jun. 23, 1974)

a chinese wushu (traditional chinese martial arts) delegation with kuo lei as leader, and chang shan and wang chia-tung as deputy leaders arrived in honolulu on june 21 for a friendly visit and performance tour of the united states, according to a report from honolulu.

the delegation was warmly welcomed at the airport by tadao deppu, state senator and representative of hawaiian governor ghon burns, douglas murray, vice-president of the national committee on u.s.-china relations, and robert drannigan, director of special productions of the new york city center of music and drama, as well as representatives of the hawaii-china friendship association and chinese residents in honolulu.

hsieh chi-mei, official of the liaison office of the people's republic of china in the united states, was also present.

the chinese wushu delegation arrived in honolulu after concluding a friendly visit to mexico.

INTERNATIONAL CONFERENCES

Chinese Vice Minister of Posts and Telecommunications Leaves Geneva for Home

(NCNA-English Geneva, Jun. 23, 1974)

chu chun-ho, head of the chinese delegation to the 17th congress of the universal postal union and vice-minister of posts and telecommunications left here for home today.

FOREIGN DIPLOMATIC ENVOYS

Foreign Diplomats Visit Taching, Harbin

(NCNA-English Peking, Jun. 23, 1974)

diplomatic envoys to china of more than 20 countries and their wives visited taching, and harbin in heilungkiang province from june 18 to 23 at the invitation of the chinese foreign ministry. they were accompanied by chinese vice-foreign minister ma wen-po and his wife chin jui-ying.

they were given a warm welcome and friendly reception by leading members of local revolutionary committees and people.

TERRITORIAL WATERS

Canada Insists on 200-Nautical-Mile Territorial Waters

(NCNA-English Ottawa, Jun. 22, 1974)

canadian prime minister pierre trudeau announced yesterday that canada called for 200-nautical-mile territorial waters and was pressing for the recognition of her claim by the conference on the law of the sea now being held in caracas.

according to the "globe and mail", trudeau made this announcement at a rally in corner brook, newfoundland.

at a briefing to reporters in corner brook on the same day, canadian minister of regional economic expansion donald jamieson said that canada will unilaterally assert its right to control 200 nautical miles of water off its coasts and a more than 200 nautical mile continental shelf if no agreement is reached at the conference. "what we've got to do," he said, "is to move unilaterally to protect the incomes and livelihood of fishermen." this will require increased surveillance by the canadian armed forces, coast guards and fisheries patrol boats, he said.

jamieson denounced u.s. attitude on maritime rights. at the same time, according to canadian news reports, the canadian government has been gravely concerned with the activities of soviet fishing fleets in contravention of regulations off the eastern coast of canada. it was reported that soviet vessels have been overfishing capelin and herring along the canadian coast. as a result, the

canadian government recently made representations to the international commission for the north atlantic fisheries and lodged protests with the soviet authorities for this. the soviet vessels have been under surveillance by ships and aircraft of the canadian fisheries patrol operation.

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